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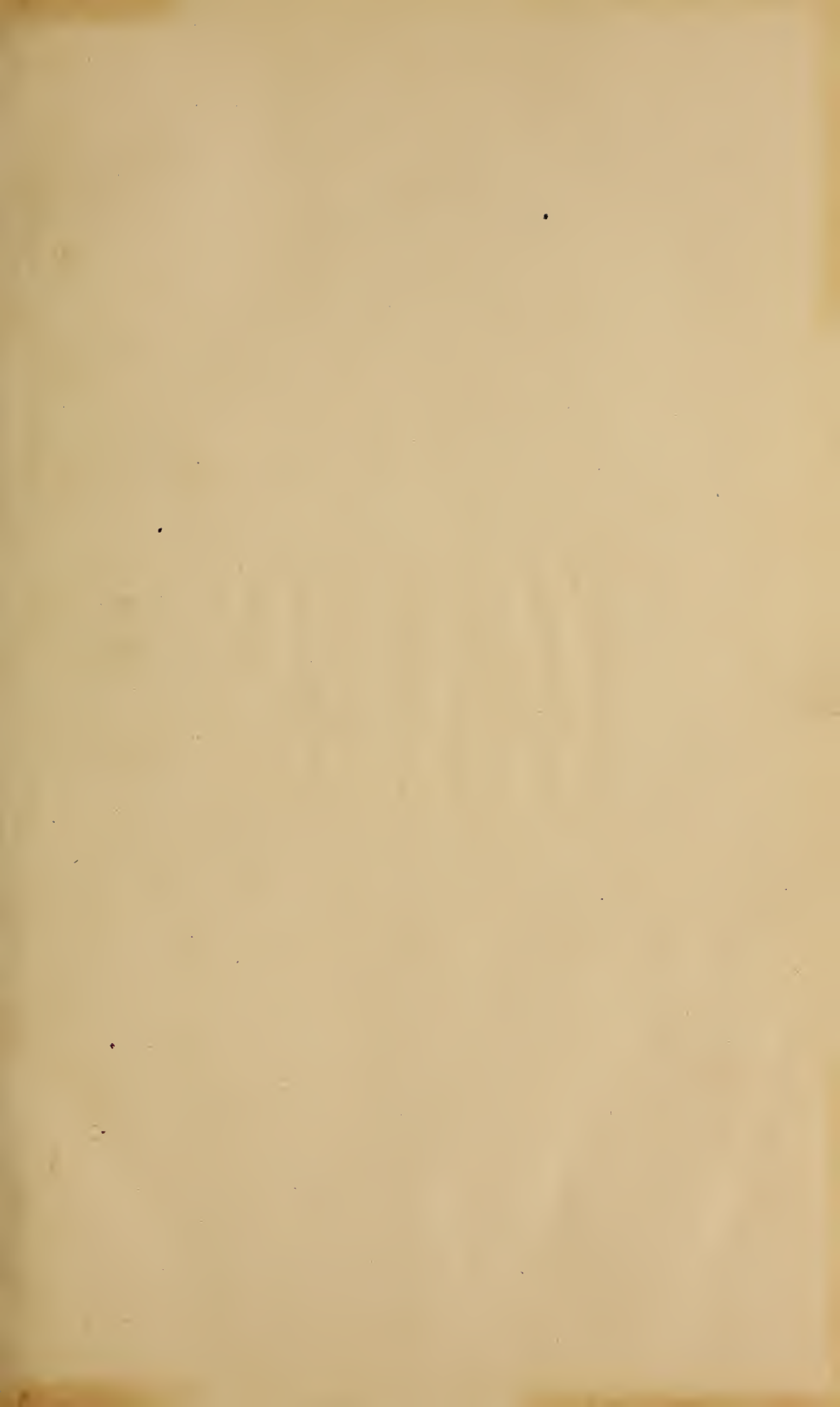
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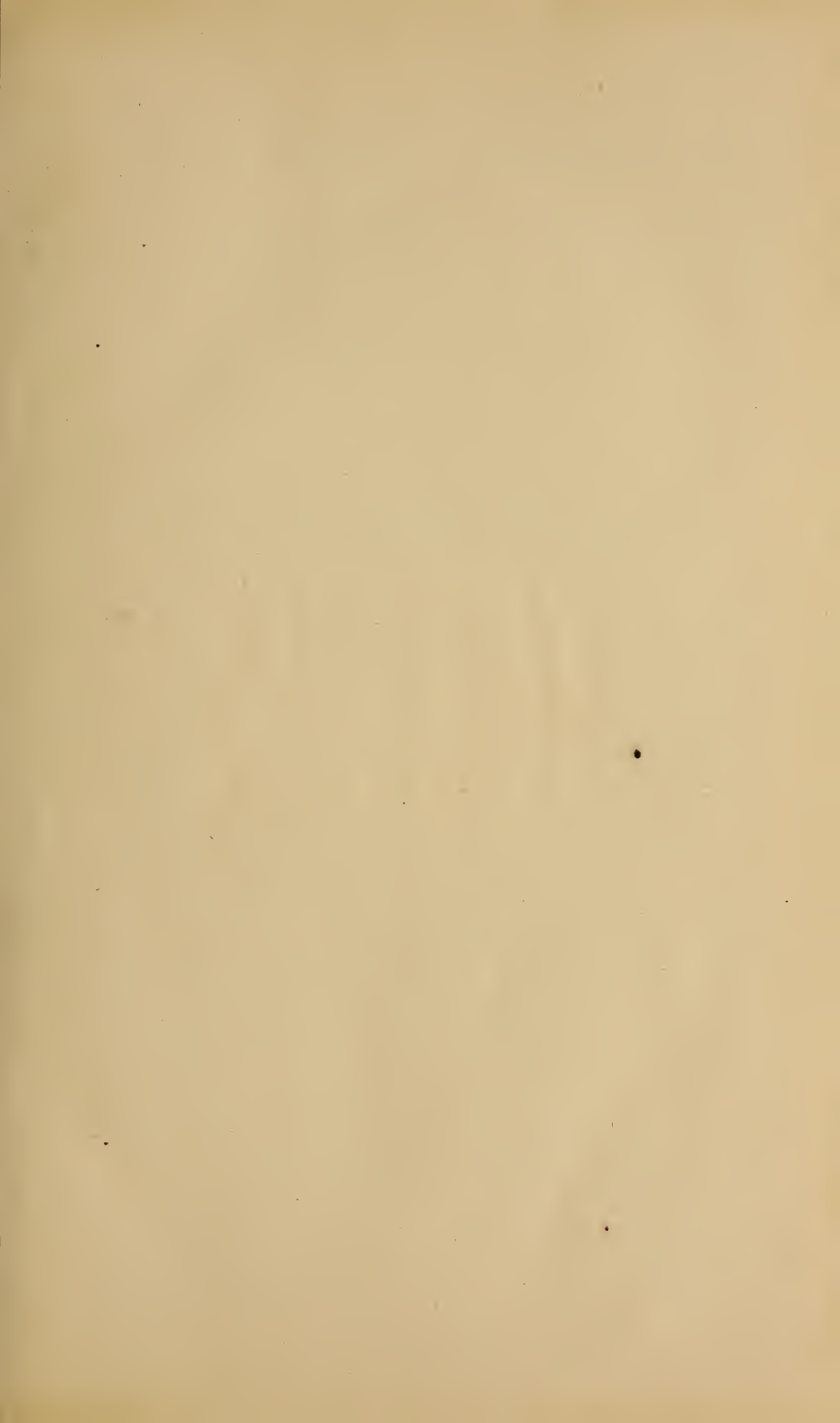
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UNITED STATES OF AMERICA.







HISTORICAL ADDRESS

DELIVERED AT THE

FIFTIETH ANNIVERSARY

OF THE

NEWTON THEOLOGICAL INSTITUTION,

JUNE 8, 1875.

BY ALVAH HOVEY, D.D.,

PRESIDENT, AND PROFESSOR OF THEOLOGY.

BOSTON:

WRIGHT & POTTER, STATE PRINTERS,

79 MILK STREET (CORNER OF FEDERAL).

1875.

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HAVERHILL, June 10, 1875.

Rev. A. HOVEY, D.D., Newton Centre.

MY DEAR BROTHER:—At a meeting of the Trustees of the Newton Theological Institution, held on the 9th instant, it was—

Ordered, That the thanks of this Board be presented to Rev. Dr. HOVEY, for his able and interesting historical address, delivered yesterday, on the occasion of the semi-centennial anniversary of the foundation of Newton Theological Institution, and that he be respectfully requested to furnish a copy of the same for publication.

Attest:

GEO. W. BOSWORTH, *Secretary*.

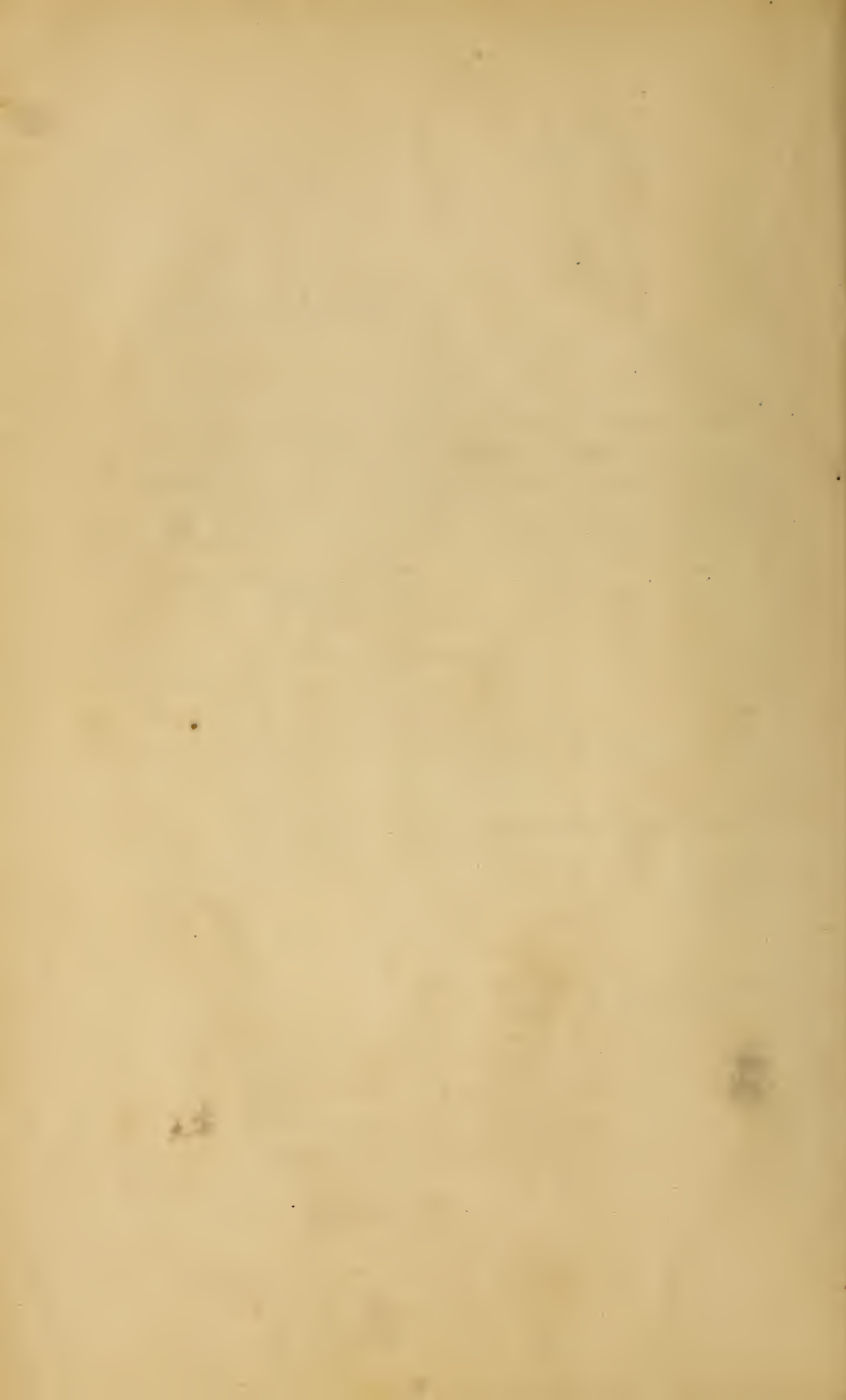
Rev. R. C. MILLS, D.D., *Chairman of the Executive Committee of Newton Theological Institution.*

DEAR BROTHER:—In compliance with the request of the Board, I herewith place in your hands, for publication, the historical address delivered June 8, 1875, before the Trustees and Alumni of Newton Theological Institution.

Very truly yours,

ALVAH HOVEY.

NEWTON CENTRE, June 18, 1875.



HISTORICAL ADDRESS.

THE work of the Newton Theological Institution was begun on the twenty-eighth day of November, 1825, and that work has been continued without interruption, save by the regular vacations, through a period of *fifty academic years*. You must, therefore, I am sure, as Trustees and Alumni of this seminary, desire to review at this time the origin and progress of your cherished school. Why was it founded? How has it been sustained? What has it accomplished? And how may it be improved? In attempting to answer these questions within the limits of a single discourse, I can give at best no more than a general, bird's-eye view of the past, followed by a less assured, but hopeful, glance into the future.

WHY WAS THE NEWTON THEOLOGICAL INSTITUTION FOUNDED?

It was founded, I answer, because wise and devout Baptists, fifty years ago, believed in a well-instructed ministry, and saw in such a school as this the best means for securing such a ministry. In other words, the founders of this seminary were intelligent, far-sighted, godly men; they were convinced that theological education is very desirable for ministers of the gospel, and they were persuaded that such education can be obtained most readily in schools of sacred learning. My answer, therefore, divides itself into three distinct parts: one relating to the general character of the founders, and the other two to their special aims in the work under review.

The existence of any human institution depends on the existence of men who are capable of establishing it. Hence it may be said that this seminary was founded because there were men in the churches at that time whose wisdom and energy were equal to the task of founding it. The undertaking was too great for a weak faith, and too costly for a selfish spirit. Had we no other source of knowledge in respect to the persons who planted their new institution upon yonder hill, and who planned the work of instruction to be done by it, than the school itself as organized by them, it would be safe to conclude that they were men of high character and wide influence. But we have other, if not better, sources of knowledge. Their names have come down to us with honor. Traces of their agency may be discovered in the records of almost every good enterprise of their day. The churches confided in them as thoughtful, sagacious, and liberal. They were spoken of as pillars, being steadfast, immovable, always abounding in the work of the Lord. They were known as lovers of truth and of peace. They were sought for as counsellors in difficulty. They were friends of the poor, and zealous in giving the gospel to the destitute. Observe the names inserted in the charter which was signed by His Excellency Governor LEVI LINCOLN, February 22, 1826: of clergymen, JOSEPH GRAFTON, LUCIUS BOLLES, DANIEL SHARP, JONATHAN GOING, BELA JACOBS, EBENEZER NELSON, FRANCIS WAYLAND, Jr., HENRY JACKSON; and of laymen, ENSIGN LINCOLN, JONATHAN BACHELER, NATHANIEL R. COBB.

JOSEPH GRAFTON (d. December 16, 1836) was, for more than forty-eight years, pastor of the church in whose house we meet to-day. Though called to the ministry without the advantages of liberal culture, he was distinguished among his brethren for good sense, knowledge of men, practical sagacity, and an amiable spirit, as well as for soundness of faith and unflagging zeal in the service of Christ. On the east side of his monument are engraved the words, "A memorial of

unsurpassed ministerial fidelity, hallowed affections, social virtues, and holy perseverance"; and these words are believed to express, without exaggeration, the judgment of those who knew him best. He was a man of medium stature, having "a piercing black eye," and "a quick, nervous manner," though "he was always perfectly self-possessed."

LUCIUS BOLLES, D. D. (d. January 5, 1844), a graduate of Brown University, and a student of theology three years with Dr. SAMUEL STILLMAN, of Boston, was pastor of the First Baptist Church in Salem, Massachusetts, during the first twenty years of its existence, and then Corresponding Secretary of the Baptist Board of Foreign Missions fourteen years. He was a devout Christian, a wise counsellor, an affectionate pastor, and a pathetic preacher; he was tenacious of principle, but gentle and courteous in manner; "he labored in season and out of season, not stopping to quarrel with any one"; from the first he manifested a profound and lively interest in the cause of missions; and he was also a generous and steadfast friend of ministerial education. "He was rich in good works," "a lover of good men," and a "patron of everything that was worth patronizing in the denomination."

DANIEL SHARP, D. D. (d. June 25, 1853), was pastor of the Charles Street Baptist Church, Boston, more than forty years; and, though almost twenty-two years have passed since his death, many of you can recall without effort his erect form and noble countenance, his personal dignity and natural eloquence, and will say, with Dr. Stow, "his preaching was lucid, serious, instructive, earnest"; "he was an enthusiastic believer in the ethics of Christianity," and "attached special importance to the culture of the moral virtues as the fruits of a genuine faith." "He was a friend of the rising ministry, and bestowed upon it generous attentions." He was a lover of missions, and gave time and thought freely to this cause. He was a man of peace and of truth, "inflexibly firm in all matters of principle," but "pliable and conciliatory in all matters of opinion."

JONATHAN GOING, D. D. (d. November 9, 1844), was a graduate of Brown University, and a student of theology for a time with President ASA MESSER. He was pastor of the Baptist Church in Cavendish, Vermont, five years, pastor of the First Baptist Church in Worcester, Massachusetts, sixteen years, Corresponding Secretary of the Home Mission Society five years, and President of Granville College six years. The Rev. Dr. WELCH testifies that he "was a large, well-built man, with an expression of countenance denoting more than common shrewdness"; that "his judgment was sound, his perceptions clear, and his insight into the remoter relations and bearings of things somewhat remarkable"; that "his uncommon discernment of men's characters and motives was an effectual protection against the arts of the designing"; that "he was amiable and kind-hearted, and always disposed to confer favors whenever it was in his power"; that "he had great simplicity and plainness of manners," and was a "highly instructive and useful" preacher; that he possessed "high executive talent, and appeared to great advantage in public bodies, whether as a presiding officer or as an ordinary member." To these words I need only add that he was a decided friend of this seminary, and indeed of all the general interests of our denomination.

BELA JACOBS (d. May 22, 1836) entered the ministry without the advantages of liberal culture, and after little more than a year of theological study with the Rev. Mr. WILLIAMS, of Wrentham. Yet he labored with success in Somerset, Massachusetts, more than two years; in Pawtuxet, Rhode Island, seven years; in Cambridge, with the First Baptist Church, fifteen years; and in East Cambridge a few months. Between his last two pastorates he was Secretary of the Massachusetts Baptist Education Society two years. He is described by those who knew him as a man of sound judgment and cheerful piety. He was an acceptable preacher, a diligent pastor, a faithful friend. That he served the First Baptist Church of Cambridge fifteen years is good and suffi-

cient evidence of his worth, and that this church has, from the first, done so much for the Institution which he assisted in planting, is probably due, in some measure, to the steadfast confidence which he felt in it.

EBENEZER NELSON (d. April 6, 1852), one of the original trustees, was also, to the day of his death, one of the most earnest supporters of this Institution. He ministered acceptably and usefully to the First Baptist Church in Lynn seven years, to the Baptist Church in West Cambridge six years, and to the Central Baptist Church in Middleborough fourteen years. At two different times he acted as agent for the Institution in procuring funds, and once, for two years and a half, he was Corresponding Secretary of the Massachusetts Baptist Education Society. It is said of him that, "as a preacher, he was original and energetic in thought and manner, clear and striking in illustration, pungent and stirring in appeal." He was distinguished for his interest in all Christian enterprises, and especially in the cause of ministerial education. I well recollect his presence at our anniversaries,—his gray head, his marked features, his slender form, and his somewhat nervous manner, though twenty-four years have passed since he was with us.

FRANCIS WAYLAND, D.D., LL.D. (d. September 30, 1865), is, beyond doubt, the greatest name in the charter of this Institution. After completing his course of study in Union College, and a medical course in New York, he spent one year in Andover Theological Seminary, four years as tutor in Union College, four years as pastor of the First Baptist Church, Boston, twenty-nine years as President of Brown University, and one year as pastor of the First Baptist Church, Providence. His character and influence were so remarkable, and are so well remembered, that I need attempt no description of them. His massive form, his penetrating intellect, his resolute purpose, and his skill in teaching, were only surpassed by his simple faith in Christ, his profound reverence for the Word of God, and his fervent zeal for the good of men.

HENRY JACKSON, D. D. (d. March 2, 1863), having completed the regular course of study in Brown University, and also that of Andover Theological Seminary, was pastor of the First Baptist Church, Charlestown, Massachusetts, fourteen years; of the North Baptist Church, Hartford, Connecticut, two years; of the First Baptist Church, New Bedford, Massachusetts, seven years, and of the Central Baptist Church, Newport, Rhode Island, eighteen years. Many of you recall, without effort, his noble form, benignant countenance, affable manner, and delightful enthusiasm. He was a true pastor, knowing every one of his flock, and, like an oriental shepherd, calling each one of that flock by its own name. Yet his interest was not confined to those who sat under his ministry. He loved all men, all Christians, all Baptists. He rejoiced in the growth and usefulness of the denomination with which he was connected, without being uncharitable to others. I shall never forget the subscription to a letter which I once received from him; namely, "As always I am,—HENRY JACKSON." Certainly, I said to myself, you are HENRY JACKSON; and, as I recollected my last interview with him, how he grasped my hand in a neighboring city, and talked about Baptist history, and filled my heart with his own enthusiasm, I said also, that is enough; to be HENRY JACKSON is to be the friend of every youthful Christian. It may be added, that Dr. JACKSON was a trustee of this Institution from the day it was founded until the day of his death,—thirty-eight years,—and that he gave to it, by will, his valuable library.

ENSIGN LINCOLN (d. December 2, 1832) may be considered the connecting link between the ministers and the laymen named in our charter; for during a period of not less than twenty-five years, he rendered service to feeble churches as a lay preacher, without relinquishing his business. His character is spoken of in terms of unqualified praise. One who knew him well commends "his strict integrity; his uniform piety; his warm benevolence; his public spirit; his

unspotted life ; his seriousness, so distant from austerity ; his cheerfulness, so removed from levity ; his good-will to all men ; his delight in the saints ; his labors to build up the kingdom of Christ, and the blessed results of these labors." Another uses the following language : " Among those who knew him, we hazard nothing in saying, that the sun of the present century has not shone upon an individual who combined so many of the excellences which are requisite to completeness of character." And I am happy to remind you that three sons of this Christian merchant and preacher have been students of the seminary which he assisted in founding,—Dr. T. O. LINCOLN, who was graduated in 1834, and has been in the ministry ever since ; Dr. JOHN L. LINCOLN, who left at the close of his second year, in 1839, and has served his generation thus far with distinction as professor of the Latin Language in Brown University ; and Dr. HEMAN LINCOLN, of this Institution, who was graduated in 1845, and, from that year to the present, has been in active service as pastor, editor, or professor.

JONATHAN BATCHELLER (d. April 26, 1864) was known to many who hear me now as a diligent, clear-sighted, trustworthy man. He was more than this,—a Christian of settled principles and definite aims, who spent little on himself, and put much into the treasury of the Lord. He was a strong pillar of the church to which he belonged, a warm friend of missions, and a large contributor to the funds of this school. His ample forehead, clear eye, and firm mouth were expressive of character, intelligence, efficiency, and it is no more than just to affirm that he was both an honor and a support to every cause which he approved.*

* " Mr. BACHELLER was born in 1785, November 20 ; and died 1864, April 26. He went into business when he was twenty-two years old, with a capital of \$200, in which business he was actively engaged over fifty years. He acquired, as near as I have been able to ascertain, about one hundred and fifty thousand dollars (\$150,000), one-third of which he gave away while living ; one-third he lost in his business ; the remaining third he gave away at his decease ; maintaining through all a consistent Christian character."—*Mrs. J. Batcheller. Written April 27, 1875.*

The list of names in our charter closes with NATHANIEL R. COBB (d. May 22, 1834), the name of a Christian merchant who will not soon be forgotten. He is said to have possessed unusual capacity for business, being a man of "acute penetration, rapid decision, and unconquerable perseverance." Yet, though prompt and energetic, he was neither fretful nor harsh. He was distinguished, however, not by the rapidity with which he accumulated property, but by the method with which he disbursed it. Giving entered into his plan of life. His alms were therefore a steady stream, increasing as his means increased. Soon after entering into business for himself, he drew up the following document: "By the grace of God, I will never be worth more than \$50,000. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000, I will give one-half of my net profits; and, if I am ever worth \$30,000, I will give three-fourths; and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside.—N. R. COBB." Within thirteen years, by the grace of God, he was enabled, under the influence of these resolutions, to give away more than \$40,000. It is not for me to say that every person ought to adopt the plan of giving laid down in this document; much less do I say that the ratio of what is given to what is gained ought in every instance to be what is here prescribed; but I am fully convinced that giving liberally and discriminatingly should be included in every Christian's plan of life; and to that extent, if no further, the example of this early benefactor of Newton should be held in everlasting remembrance.

Though the name of LEVI FARWELL (d. May 2, 1844) does not appear in the charter of this Institution, he must be numbered among its founders. Appointed treasurer by the trustees, at the beginning, he was retained in that office till his death, a period of eighteen years. In further proof of the high estimate in which his services were held by the

guardians of the seminary, it may be mentioned that one of the public buildings has been named by them, Farwell Hall. It is certain that he freely gave thought, time, and money to promote the usefulness of the school, and was the trusted friend of the students, as well as of the officers. In this labor of love he was nobly encouraged by his benevolent wife, of whom it is hardly enough to say that in this, and in every other good work, she was "a help meet for him." Deacon FARWELL was a dignified and courteous gentleman, moving with grace in the best society. For many years he was registrar of Harvard College. In 1833, when the Constitution of Massachusetts was so amended that, for the first time, "the support of ministers became wholly voluntary," he was representative from the town of Cambridge, having been elected with reference to his vote and influence in favor of religious equality. His death occurred the year before I was admitted to the Institution; but the remembrance of him was fresh in the minds of many with whom I became acquainted, and I soon learned to think of him, and of his companion in life, as worthy to be named with "the excellent of the earth."

But there is another name which you are all waiting to hear,—the name of IRAH CHASE, D.D. (d. Nov. 1, 1864), the first professor in this seminary. Born in Stratton, Vermont, he pursued his collegiate studies in Middlebury, of the same State, and his theological course in Andover, Massachusetts. He then spent several months as a missionary in Western Virginia, from which service he was called to assist Dr. STAUGHTON in a Baptist theological school, begun in Philadelphia, but afterwards removed to Washington, D. C., and connected with Columbian College. Having labored in this way seven years, he became satisfied at last that his cherished views of theological education could not be carried out in Washington, and therefore, resigning his professorship, he turned his face northward. In New York he met NATHANIEL R. COBB, and, through his influence, was led to visit Boston, and engage

with others in founding this school. And its character was determined in a great measure by him. The course of study and instruction was marked out by his mind and described by his pen. A theological school might indeed have been founded in the vicinity of Boston, by the Baptists of Massachusetts, if he had not been at hand to lead in the enterprise, but it would surely have been different in some respects from the one that was founded. And it has been justly said that "he was the central mover in the enterprise, and around him the friendly elements crystallized and coalesced. The plan of the Institution was essentially his; and scarcely a principal feature in its organization has since been changed." From my acquaintance with Dr. CHASE, in his riper years, and from the testimony of those who were familiar with his earlier life, I infer, that whatever he set before him as an end to be sought, was chosen with careful deliberation, and, when chosen, was pursued with unwavering purpose. In the best sense of the expression, he was *tenax propositi*; and if he did not in every instance surmount the obstacles in his way and reach the end proposed, the failure cannot be ascribed to any weakness in his character. He was a patient student, a sagacious interpreter, an exact teacher, an instructive writer, an honest counsellor, a conscientious, hopeful Christian, and it is not easy to overestimate the service which he rendered to biblical learning and a pure Christianity.

By the action of these men, and of such as these, was Newton Theological Institution founded; and, on the day when it was opened, many of them met in the house of "Father GRAFTON," to invoke upon it the blessing of Almighty God. Now, at the end of fifty years, not one of them is with us to look upon the tree which God planted by their hands, and tell us whether its growth and fruit have fulfilled their expectation; not one of them is here to testify of their faith and hope and prayer, as they committed this sapling to the care of Providence, to resist the storms and survive the droughts and gather strength and beauty from the sunshine and the

rain of half a century, and then, with a larger and a deeper life, to pass on into the future.

This Institution was founded by the men of whom I have spoken, because they believed in an educated ministry. That is to say, they were convinced that both collegiate and theological studies are useful as a preparation for the sacred office. The only confirmation which this remark needs, is furnished by the course of instruction prescribed for the seminary,—a course which was from the first adapted to graduates from college, though other pious men, who could pursue the same course with graduates, were made welcome to the school. A guarded and just expression of their opinion is probably contained in the Eleventh Annual Report of the Executive Committee of the Massachusetts Baptist Education Society, September, 1825. In that report, which contains a narrative of the first steps toward the founding of this Institution, I find these words: "It is matter of rejoicing that the popular sentiment in our churches now very generally harmonizes with the objects of this society. Much of that indifference and opposition which was felt in some minds to the cause of education, there is reason to believe, has subsided. The churches hold, as firmly as ever, the sentiment, that no irreligious man, however learned, should be encouraged as a preacher of the gospel; that those whom God designs for the sacred office of the ministry, he designates by a special internal call; these sentiments, it is ardently hoped, will ever be held by the churches dearer than life. But, in general, they now esteem learning a very important qualification for him whose business it is rightly to divide the word of truth, and to feed the churches with knowledge and understanding." These discriminating sentences represent correctly the position which intelligent Baptists have always held in regard to ministerial education. They have been more than friendly to sound learning, but they have known how to distinguish between education as a substitute for grace and education as a servant of grace.

Thus, at the first general meeting of the Particular Baptists of England, in 1689, measures were taken to raise a fund for the purpose, among other things, of "assisting members that are disposed for study, have an inviting gift, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages,—Latin, Greek and Hebrew." Three years later a similar meeting reports that several "pious and hopeful young men have been assisted in their acquirement of learning," by the fund, and the churches are "pressed to make further progress therein; and the rather, because several of our fellow-christians, who *after us* fall into this method, have far exceeded us." From that time to the present, English Baptists have testified with more or less unanimity and self-sacrifice their desire for an educated ministry. And some of them, as Thomas Hollis, have rendered noble service to the same cause on this side the Atlantic.

Early in its history, the Philadelphia Baptist Association began to manifest an interest in the education of "young persons hopeful for the ministry and inclinable to learning." To the influence of this Association were due in a great measure the founding of Rhode Island College, in 1764, and the origin of the Warren Association, in 1767. A few years later the pecuniary wants of the college in Providence were represented to the Warren Association, and its members, "from an idea of the great importance of good education," recommended "a subscription throughout all the Baptist societies on this continent," to increase the funds of the College. Finally, in 1791, this body adopted unanimously "a plan for establishing a fund for the purpose of assisting with a collegiate education, such young men of the Baptist denomination as may appear to be suitably qualified for the ministry." In 1814, the Massachusetts Baptist Education Society was formed, a society which, with a slight change in name, has continued its beneficent ministry down to the present hour.

From this imperfect sketch, it appears that the importance which the founders of Newton Theological Institution attached

to the education of pious men for the ministry, was in harmony with the history and traditions of our people. Yet there were some in the churches who took a different view of the case, and were inclined to say: "Knowledge puffeth up, even when it is joined with love, and learning is vain, even when it is seasoned with grace. Ministers should labor with their hands, as did Paul, and give the gospel to men without price. Were they to do this, the Lord would see to it that they did not lack words when speaking for him." Some there were in the churches, fifty years ago, who spoke after this manner, but how numerous they were, I am unable to conjecture. Indeed, there have been those among us, in every period of our history, who have been indifferent or unfriendly to ministerial education. Isaac Backus refers to the influence of such Baptists in his day, and the English Baptist convention was compelled to say, in 1693, only five years after it had started a fund for the assistance of young men in study, that "against this [fund] a mighty wind hath been raised, both in this city [London] and all the churches of our way in the nation, as if from hence would follow a neglect of gifts already in the churches." Had the connection of the English universities with the Established Church, and the notoriously unspiritual lives of many clergymen of that church, led a large part of the unlettered Baptists to look upon learning with distrust or aversion, it would not have been surprising. Nor would it have been at all strange if similar causes had produced similar effects upon the Baptists of America. To what extent this was really the case cannot easily be learned. But I find no evidence that the leading spirits of our denomination have ever despised literary or theological culture. On the contrary, they have steadfastly affirmed the importance of sound learning, and especially of biblical learning, to ministers of Christ. And in this respect, the founders of Newton are entitled to rank with the wise and good of earlier days.

Again, the founders of this Institution saw in a theological

seminary the best means of securing a well-instructed ministry. Other means had been tried with partial success, but had proved in the end unsatisfactory. In many instances, young men had pursued their studies in divinity with pastors, and had derived great benefit from the connection. But the pastors who were best fitted by knowledge and character to instruct men in theology, were often serving large churches that needed all their strength. Moreover, the domain of Christian truth was found to be so wide and diversified, that no one man, though endowed with the greatest intellect, educated in the best manner, and burdened with the least pastoral care, could be expected to prove a competent guide through every part of that domain. No one man could be familiar with every high mountain and shaded valley and tangled forest, with every frowning crag and fearful gorge and sunny dell, with every hidden spring and laughing stream and rushing waterfall, with every vein of gold and silver and iron, every oak and cedar and palm, every shrub and flower and root, with all the sky above, the air around, and the fruitful soil beneath. Yet, it was felt, and justly felt, that if candidates for the ministry needed any guidance in exploring the realm of Christian truth, they were entitled to the very best attainable. If men who were soon to stand as watchmen upon the walls of Zion, or to lead the sacred host on the high places of the field, could be benefited by any human instruction, they should have the most accurate and trustworthy possible. This at least was the opinion of the Rev. HENRY JACKSON and the Rev. JAMES D. KNOWLES, who, by direction of the trustees, addressed the churches of our faith in behalf of this Institution, at the close of its first year, in the following language: "The committee deem it unnecessary to recapitulate and justify the motives which led to the establishment of this seminary; the principle, that the ministers of the gospel ought to receive as thorough an education as possible, is now settled; and the person who questions it, has fallen behind the age." And the founders of this seminary

were persuaded that such an education, "as thorough as possible," could be gained more rapidly and surely in a school of sacred learning, than in any other place. From a circular published in June, 1826, by LEVI FARWELL and NATHANIEL R. COBB, we learn that "the origin of the Newton Theological Institution may be dated from a numerous meeting of ministers and private brethren, from various parts of New England, held in May, 1825, at the vestry of the First Baptist Church in this city [Boston]. It was then resolved that the necessities of our denomination imperiously require the establishment of a theological institution in the vicinity of Boston, and the gentlemen present pledged themselves to use every suitable exertion towards the promotion of such an object. Brethren from all parts of the State addressed the meeting, and each one seemed most deeply impressed with the importance of such an institution to the interests of piety among our churches." With this account may be joined the statement of the executive committee of the Massachusetts Baptist Education Society in its Eleventh Annual Report: "In compliance with the recommendation of a large meeting of ministers and other brethren convened in Boston, May 25, 1825, your committee have taken into consideration the establishment of a theological seminary in the vicinity of Boston. This measure has for many years been in contemplation. Your committee are now convinced that the time has arrived to build this part of the Lord's house. Although attempts have been made to establish theological departments in connection with two of our colleges [at Washington, D. C., and at Waterville, Maine], and some success has attended them, yet your committee are of opinion that a theological institution established by itself alone, where the combined powers of two or three or more men of experience, and men of God, can be employed in instructing and forming the manners and habits and character of pious young men for the work of the ministry, is greatly to be preferred."

In order to set forth more distinctly the idea which these

men hoped to realize in the school which they were founding, I must add an extract from a statement of the executive committee of the Massachusetts Baptist Education Society, dated Boston, November 9, 1825: "The Institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

"The regular course is to occupy three years, and embrace the Hebrew language and antiquities, with the Chaldee and Greek of the Scriptures, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.

"To the department of Ecclesiastical History, will be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially on the history of our common *English* version; on the principal editions of the original Scriptures; on the ancient and the subsequent history of the Hebrews, and, as far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of *Christianity*, and the various opinions and practices which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians, and of unbelievers, and the unevangelized throughout the world.

"To the sphere of Biblical Theology it will belong to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages, as well as in the English ; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of biblical literature ; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical import they may contain, and showing *how* they are applicable at the present day, and profitable for doctrine, for reproof, for correction, for instruction in righteousness ; and having thus surveyed the rich field of Scripture, and viewed the products as scattered profusely on every side by the bounteous hand of God, the professor is, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to search the Scriptures.

"Under the head of Pastoral Duties, it will be required to give instruction in the nature, objects, difficulties, responsibilities, and supports of the pastoral office ; on *the great work of PREACHING the gospel* ; on the various ways and occasions of promoting the welfare of a church, and commending the gospel to the consciences of men by private labors as well as by public preaching, exhortation, and prayer ; on the dangers of the preacher, and the appropriate guards ; on his visits to persons in health and in sickness, and in other affliction ; and on administering consolation or reproof or instruction or entreaty, as different individuals may need, and as becomes one who is to watch for souls as they that must give account."

This description, which bears internal evidence of having emanated from the mind and heart of Dr. Chase, establishes three points ; namely, *first*, that students for the ministry

were believed, by the founders of this Institution, to need a course of instruction more thorough and extended than could be given by any pastor, for no one can read this *prospectus* of study without recognizing the importance of nearly every part of it, and, at the same time, the vast amount of investigation presupposed by it; *second*, that the course of study marked out by this *prospectus* was preëminently biblical, comprising the history, the criticism, the interpretation, the analysis, the application, and the influence of the sacred Scriptures, together with suitable training for the work of preaching and pastoral duty, but assigning a very subordinate place to systematic theology, and avoiding the expression altogether; and *third*, that had the founders of this seminary been willing, as we know they were not, to see their younger brethren, who were looking forward to the ministry, dependent for their theological education upon schools supported and controlled by other churches, yet none of those schools furnished a course of instruction which was thought to be in all respects adapted to the wants of our ministry. Nor was there in the whole country a Baptist theological seminary of the grade contemplated by the founders of Newton. Hence they looked upon the planting of this Institution as a duty which they owed to Christ and his truth, and believed that the time to build this part of the Lord's house had fully come. Looking back over the history of fifty years, it is difficult for us to think they were mistaken.

The second question proposed in the opening of this discourse; viz.,—

HOW HAS THE NEWTON THEOLOGICAL INSTITUTION BEEN
SUSTAINED?

may be answered by referring you to the care of its guardians, the liberality of its friends, and the work of its professors.

No one can study, as I have done, the Records of the Trustees, and observe the number of meetings which they

have held, the variety of subjects which they have considered, the special reports which they have received, the difficulties, perplexities, discouragements which they have encountered, without being convinced that some of them have rendered a great amount of service to their beloved school. To devise ways and means for the financial support of a growing seminary is no light task; for, as soon as one want is met, another appears. Yet every good school is a growing school; it has a "springing and germinant" life; it enjoys a kind of perpetual youth; and should it cease to grow, it would straightway begin to die. Nor is it an easy thing to make choice of suitable men for the work of instruction, especially when it is important to give every teacher a high degree of separate responsibility, and, at the same time, to preserve unity of aim and action in the whole force. Yet this separate responsibility, and this unity of aim, are both indispensable to the best theological training, and on this account are to be sought faithfully, even though they be never found in perfection on the shores of time. It may therefore be seen at a glance that the duty of the trustees must have been oftentimes grave and perplexing. To make every dollar contributed go as far as possible in support of the school, and then to perceive that half its wants were unmet, was the service to which they were called, and the service, I may truly add, to which they addressed themselves with Christian fidelity and patience. With few, if any, exceptions, the trustees of this Institution have been its wise and staunch friends, ready to give any reasonable amount of care and thought to its improvement.

To illustrate this statement, I will trace very briefly their action during two critical periods; but my sketch will be of little value to any who are themselves strangers to the anxiety and care inseparable from this kind of service.

The charter of Newton Theological Institution was accepted by the Trustees March 13, 1826, and the Rev. IRAH CHASE duly elected Professor of Biblical Theology. At the same meeting, a Committee on Finance, composed of five mem-

bers, was appointed. But at the next meeting, held May 30, 1826, a committee of two was substituted for the larger one; and in June, 1826, LEVI FARWELL and NATHANIEL R. COBB, this committee, issued a circular, explaining the origin of the Institution, the aim of its founders, and the need of pecuniary aid. In it they say that more than \$3,000 are necessary to meet existing demands on the treasury, and add, that "the trustees do not contemplate, at present, a seminary which shall need more than two instructors. They do not consider a large theological institution desirable. But they believe that two professors will be necessary as soon as their funds will justify their appointment." Yet if the course of instruction adopted by the trustees was to be carried out, a second professor was indispensable, and, therefore, at the following meeting, September 14, 1826, the Rev. HENRY J. RIPLEY was elected Professor of Biblical Literature and Pastoral Duties, the Massachusetts Baptist Education Society being respectfully solicited to aid in his support. The Rev. B. C. GRAFTON, of Plymouth, was, at the same time, appointed agent to obtain funds for the professorship of Biblical Theology, and Rev. HENRY JACKSON and Rev. JAMES D. KNOWLES were directed to prepare an appeal to the churches for subscriptions in support of the school. This appeal was dated October 10, 1826, and published in the "Baptist Magazine."

On the 13th of September, 1827, the balance due to the treasurer for money advanced by him was \$494.54, and a petition was received by the trustees at the same time, asking for the addition of an English and preparatory department, which soon went into operation. At a meeting held April 16, 1828, the secretary of the Board was instructed to send a circular to benevolent individuals, asking them to assist the Institution in its need. On the 11th of March, 1829, between \$5,000 and \$6,000 were reported due to the treasurer, and Professor RIPLEY was requested to act as agent during his next vacation. Rev. DANIEL SHARP and Rev. BELA JACOBS were also asked to serve the cause in the same way for a few

weeks, the professors supplying their pulpits meanwhile. In April, a month later, the treasurer was authorized to borrow \$5,000, and, in September, the Massachusetts Baptist Education Society was requested to assume the support of Professor RIPLEY. At the meeting which was held April 21, 1830, Rev. E. NELSON was appointed agent to provide for the professors' salaries by procuring subscriptions for the annual payment of \$50 for five years; and on the 9th of September, 1830, it was announced that sixteen shares, enough to support one professor, had been obtained. To accomplish this result, Rev. BELA JACOBS had also given several weeks to the matter. But the plan appears to have been inadequate to meet the wants of the school, and therefore another, contemplating a longer period, was adopted. It was proposed to raise a sinking fund of \$20,000, to support two professors twenty years. A commendatory notice of it was inserted in the February number of the "Baptist Magazine," in which it was hopefully said, "This method was chosen, we are told, instead of a permanent endowment, because it was the only plan which seemed practicable. We are by no means certain, however, that the mother of invention has not, in this case, marked for those who wish to honor the Lord with their substance, a very promising means of doing good." On the 13th of April, 1832, the trustees were informed that the whole sum of \$20,000 had been subscribed. But they received from Professor RIPLEY, at the same session, a request for the appointment of a third professor, and, coming from such a source, we may be certain that it was both well considered and reasonable. At their next meeting, September 13, 1832, the Rev. JAMES D. KNOWLES was elected Professor of Pastoral Duties, that Professor RIPLEY might give his whole strength to the single but great department of Biblical Literature. Thus the struggle between the growing wants of the seminary and the inadequate resources of the Board went on from year to year, and from lustrum to lustrum. Plan followed plan; expedient succeeded expedient; the

cloth was not enough for the garment. For a short time the Institution was free from debt, but soon its property must be mortgaged, or its work cease. There were years when some of its friends despaired of saving it from extinction,—a doom which had befallen many similar schools,—and, as is often the case, the deepest night just preceded the fairest dawn. It will not harm us to look for a moment at the difficulties which were met in a second period worthy of notice.

On the 4th of April, 1848, Rev. T. F. CALDICOTT was appointed financial agent to raise the sum of \$30,000, but his efforts to accomplish this task were unsuccessful. Somewhat more than a year later (August 22, 1849), the treasurer was authorized to sell all the Institution lands in Newton, except the original Peck estate, for the purpose of removing a mortgage of \$10,000 on the property, and soon after (October 3, 1849), he was authorized to sell ten shares of stock in the Western Railroad, to meet the liabilities of the treasury. On the 28th of August, 1850, Professor R. E. PATTISON, D. D., was appointed financial agent; and on the 26th of February, 1851, the Rev. E. NELSON was called to the same service, Dr. PATTISON having been unable to obtain the proposed \$30,000. But the efforts of Mr. NELSON were also unavailing. The sum proposed was too small to inspire confidence. Those who loved the Institution were satisfied that it would afford no permanent relief, and therefore, on the 14th of April, 1851, the Rev. J. W. PARKER, D. D., was invited to raise \$50,000. Dr. PARKER was one of the few whose faith never faltered; but, in this instance, he labored with only partial success. It was clearly seen that \$50,000 was not enough to place the seminary out of danger. Hence the Rev. HORACE T. LOVE was chosen financial agent, February 23, 1852, and, on the 15th of March, it was voted to raise \$100,000. And at that very meeting—a circumstance worthy of distinct notice—\$35,000, out of the proposed \$100,000, was subscribed by the trustees present. This augured well for the enterprise, and, as you all know, the effort made was not

in vain. From that hour the cloud which had hung over the Institution began to break and disappear.

I will improve the figure: at that hour the sun rose in a clear sky, but passed quickly behind a cloud. For it had been supposed that the \$100,000 just subscribed would be all invested, and the income of it meet the wants of the Institution for a generation to come; but so heavy was the debt already pressing upon it, and so urgent was the need of increased expenditure, that some part of the new fund was borrowed for the present necessity. Then came disappointment and dissatisfaction, encroachment on the original estate by sale of land at auction, and retrenchment in expenditure by diminishing the corps of instructors. The money borrowed from the fund was paid, but it soon appeared that the interest of \$100,000 would not support a first-class seminary. The foe which, it was fondly thought, had been vanquished, was still in the field, and was preparing to come upon them again, "like an armed man." But they naturally dreaded the encounter, and more than ten years were passed in feints and skirmishes and guerilla warfare, before the trustees and friends renewed the battle in earnest. At last, on the 3d of December, 1867, it was voted that an "additional endowment of \$150,000 ought to be raised at an early day." Dr. ANDERSON was expected to solicit subscriptions; but his health failed, and he visited Europe. In the summer of 1869, I was requested to try my hand at the same task; but my own unskilfulness, together with my duties in the seminary, prevented success, and, on the 27th of December, Rev. W. H. EATON, D. D., was appointed agent to raise money for the additional endowment. By his quiet, patient, and well-directed efforts, complemented, at the last, by the powerful exertions of a few distinguished brethren, the sum of \$200,000, which had finally been agreed upon, was raised by subscription, and in amounts varying from \$1 to \$18,000. This was a great and wise contribution to the cause of sacred learning, and those who shared in it were entitled to rejoice at the

auspicious result. Among the brethren who did most to insure the final success of this effort, may be named, besides the president of the Board, the Hon. J. WARREN MERRILL, a Christian gentleman of whom it would be difficult to speak in terms of admiration too positive or high. His keenness of perception and clearness of judgment are turned to the best account in practical life by strength of purpose, eloquence of speech, and promptness of action. Long may his presence grace the councils of our Board! * And with him, I cannot deny myself the pleasure of naming HEZEKIAH S. CHASE, who has no superiors, and few equals, in sympathy, hopefulness, liberality, and enterprise for the good of man. I need not invoke upon him the blessing of perpetual youth, since he appears to enjoy it already.

Under the direction of the trustees, the buildings of the Institution have been repaired and improved from time to time. Farwell Hall has been built, at a cost of about \$10,000, and repaired, at a cost of about \$12,000, Colby Hall and Sturtevant Hall have been added, at an expense of about \$40,000 each.

But while it is true that nearly all the guardians of this Institution have been its wise and earnest friends, there have always been a few on whose shoulders the burden has rested with peculiar weight. And so it is with every similar body. For there are men who seem to be leaders and burden-bearers by divine vocation; men whose vision is clear, whose purpose is strong, whose benevolence is large, and whose action is prompt. To these, others will look for impulse and direction, and to these, far more than is sometimes thought, must be ascribed the success of every great enterprise, and, indeed, the whole progress of mankind. It has been the good fortune of Newton Theological Institution to have had men of this class in its Board of Trustees from the first. Of the dead, I may speak freely; but of the living, with some reserve.

To the class described may be justly reckoned the five

* See Note C.

presidents of the Board; viz., Rev. JOSEPH GRAFTON, from 1826 to 1835; Rev. DANIEL SHARP, D. D., from 1835 to 1853; Rev. ALEXIS CASWELL, D. D., from 1853 to 1854; Rev. BARON STOW, D. D., from 1854 to 1869; and GARDNER COLBY, Esq., from 1870 to the present time.

Of Father GRAFTON and Dr. SHARP I have already spoken. They were worthy of the distinction conferred on them by the trustees, and may be said to have honored the office as much as the office honored them.

Dr. CASWELL was president but one year, though he was unanimously reëlected to the office; and has since, as he had before, manifested a very intelligent and hearty interest in the seminary. More than once, as you well recollect, has he taken occasion to commend the school as one that honors the Word of God, by giving it a leading place in its course of instruction. The Nestor of Baptist scholars, his memory embraces the entire history of this sacred school, and peoples the silent years of the past with friends and voices and deeds that were, but are not. Long may his benignant presence grace our anniversaries, and the autumnal ripeness of his wisdom temper our youthful zeal!

BARON STOW, D.D. (d. Dec. 27, 1869), a graduate of Columbian College, and then for a short time editor of the "Columbian Star," was afterwards pastor of the Baptist Church in Portsmouth, N. H., five years, of the Baldwin Place Church in Boston fifteen years, and of the Rowe Street Church, in the same city, nineteen years. He was a trustee of this Institution thirty-four years, and president of the Board the last fifteen years of his life. It has been said that he was "eminent as a Christian, a philanthropist, and a preacher"; that "to every post of duty and labor he brought a sound judgment, an earnest purpose, a prayerful and conciliatory spirit"; that he was highly valued for his substantial worth, and greatly loved for his uniform courtesy and kindness"; that "he always avoided strife and bitterness," but "was extremely sensitive, and could never enjoy, in a high

degree, the society of minds cast in a different mould." My own impression of Dr. STOW was this: that in him quick perception, keen sensibility, and ready command of language were united with a good understanding and a sanctified will. To his work as a pastor he cheerfully added a large amount of service to the cause of foreign missions and the cause of ministerial education.

To GARDNER COLBY, Esq., now president of the Board, I shall have occasion to refer in another connection, and I will therefore only say that he has discharged the duties of his office with admirable dignity and despatch.

But if the presidents of the Board have belonged to the class of leaders and burden-bearers in sustaining the Institution, so likewise have the treasurers, the secretaries, and, in general, the members of the executive committee. If time permitted, I would gladly mention them all by name, and give some account of their silent work. But I can speak of no more than two or three.

Of the strictly financial ability of Hon. LEVI FARWELL, the first treasurer, I am unable to form any clear judgment; whether he was too indulgent to the poor students and to the hardly-pressed subscribers, I cannot say; but of his perfect integrity, his paternal affection for the seminary, and his cheerful devotion of time, thought, and care to its support, I am well assured. "Many a time," says Dr. Stow, "he stood under heavy burdens, sometimes bending, occasionally well-nigh disheartened, yet giving money with a liberal hand, and personal service to an extent little known and imperfectly appreciated." He was treasurer eighteen years.

The Institution was not called to mourn the loss of its second treasurer, GARDNER COLBY, for twenty-four years; and when he ceased from his labors in that sphere, it was but to enter, after a brief respite, upon others in a more conspicuous station. It has been stated by high authority that the finances of the school were managed by him with extraordinary skill during almost a quarter of a century. Not a penny

was either lost or wasted. Vigilance, promptness, personal supervision, were everywhere manifest. The lands, buildings, investments, students, and even the professors, seemed to be under the treasurer's eye from September till June. With inexhaustible vigor and hope he sustained the burden which was laid upon him, and secretly rejoiced, I doubt not, in the opportunity of expending a part of his superfluous energy for so good a cause. To serve a good cause is indeed the highest glory of man; and to serve such a cause with unconquerable purpose and inward assurance of success, has been the rare privilege of our brother, now president of the trustees. The treasury was strengthened by his administration, and we are indebted, under God, to him, with a few others, for the preservation of our cherished school in the darkest hour of its financial history.

THOMAS NICKERSON, Esq., has proved himself a worthy successor of GARDNER COLBY, carefully and gratuitously attending to the duties of his office, and guarding with conscientious strictness the fiscal integrity of the Institution. Though declining from the first the responsibility of looking after the buildings and grounds, and restricting himself more closely to the care of the treasury, his services have been sufficiently arduous, and have been gratefully appreciated by the Board.

It is quite impossible for me to speak in particular of all the trustees who have been in a marked degree loyal and useful to the Institution; but one other name must be mentioned here; to wit, the name of Rev. EBENEZER THRESHER, of Dayton, Ohio. For, according to the records of the Board and the traditions of the students, he was a wise and tireless friend of Newton. Through many years, he was on almost every committee which had work to do, and it is not too much to affirm, that, for wisdom in council and energy in action, he had then no superior. And when he removed to the great West, he did not lose his interest in education, or in this seminary, though, as was natural, he directed his

attention, for the most part, to the Baptist college of his adopted State.

Having referred to the care of the trustees in answer to the question, "How has the Newton Theological Institution been sustained?" I must also speak of the liberality of its friends in the same connection. Of the founders of Newton, there were three men who distinguished themselves by munificent contributions for its support. You anticipate their names,—NATHANIEL R. COBB, LEVI FARWELL, and JONATHAN BACHELLER. They are said to have given in the aggregate, during life and at death, \$57,150, or a little more than \$19,000 each. Three others, MICHAEL SHEPARD, ELIJAH COREY, and NICHOLAS BROWN, gave, in nearly equal sums, \$19,961. These gifts were made when the wealth of our denomination was small, and the givers might well be called munificent friends of learning. Yet I am not prepared to affirm that our brethren of former days were more liberal in the use of their money, for benevolent purposes, than are those of the present time. For when I consider what has been given to this Institution by GARDNER COLBY, J. WARREN MERRILL, B. F. STURTEVANT, GEO. S. DEXTER, SAM'L C. DAVIS, LAWRENCE BARNES, THOMAS NICKERSON, H. S. CHASE, GEORGE CUMMINGS, ISAAC DAVIS, LEWIS COLBY, J. H. WALKER, R. O. FULLER, GEO. LAWTON, ALVA WOODS, O. H. GREENLEAF, GEO. D. EDMANDS, GARDNER R. COLBY, JAS. UPTON, THOMAS GRIGGS, J. W. CONVERSE, the brothers PEVEAR, ALFRED PEABODY, GEO. L. JOHNSON, CHAS. S. KENDALL, Mrs. A. E. WATERS, and many others, both ministers and laymen, in sums quite as large in proportion to their ability, as have been contributed by the persons whose names I have read, it is impossible to doubt the grace of God to men of our own day, or to hesitate in believing that they have rarely been surpassed in the virtue of giving. In saying this, I take into account the circumstance, that, while they have remembered Newton, they have been no less liberal to other objects. Brown and Colby and Worcester have been largely

assisted by some of them, while the cause of missions at home and abroad has felt the quickening impulse of their charity. Nor could it, in the nature of the case, be otherwise. For, when the Lord opens the heart of any person, whether rich or poor, so that he feels a genuine interest in the welfare of his kind, and hopes to serve his generation usefully, he will be sure to find many causes worthy of his support, and may, perchance, discover at last that all good enterprises are one in their ultimate tendency.

It would be interesting to know the number of contributors to the funds of Newton, but I presume there are no means in existence for ascertaining that number with any considerable degree of accuracy. Yet I observe that for the \$100,000 endowment, completed July 1, 1853, about *four hundred* names, besides those of three churches and one benevolent society, are reported; while for the additional endowment of \$200,000, completed March 31, 1871, about *three hundred and thirty* names, besides those of three churches, are reported. *Sixty-three* persons contributed the money for the erection of Colby Hall, the smallest sum given being \$5, and the largest \$11,000. For Sturtevant Hall the Institution is indebted, so far as special gifts are concerned, to the honored gentleman whose name it bears.*

But this Institution has been sustained by the work of its professors, as well as by the care of its trustees and the liberality of its friends. Indeed, the faculty of such a school is the centre of its life and power. Let the faculty be weak or unfaithful, and the school will languish. No degree of fidelity on the part of others will compensate for lack of character or culture in the board of instruction. It has been said, somewhat roughly, that the elements of a good school, beginning with the least and ending with the most important, are bricks and books and brains; which is true, if the word brains is used to signify not only intellect and knowledge,

* See Note A.

together with skill in imparting that knowledge, but also Christian character, earnest purpose, and enthusiastic labor. By all these, as I am disposed in this charitable hour to think, have the professors of this Institution, from its origin to the present time, been characterized. In genius, culture, taste, and temperament they have differed greatly from one another, but none of them have been found either mentally or morally unworthy of the trust reposed in them. Permit me to refer very briefly to those who are no longer members of the faculty, and especially to those who have finished their work on earth.

Of the first professor, Rev. IRAH CHASE, D.D., I have already spoken. His patient research, his accurate knowledge, his love of biblical study, his fatherly interest in the students, and his admirable spirit in controversy, are admitted by all; and besides, he had the special privilege of impressing on the Institution his own view of theological education.

Of the second professor, Rev. HENRY J. RIPLEY, D.D. (d. May 21, 1875), I would gladly say far more than circumstances permit. But it is well, perhaps, that my words must be few; for even "words fitly spoken," though "like apples of gold in pictures of silver," would add nothing to the impression of his worth already made upon your minds. He was a native of Boston, and a medal scholar of its Latin school. He was graduated from Harvard College in 1816, and from Andover Theological Seminary in 1819. He was ordained in his native city, but labored for several years as a missionary pastor in the State of Georgia. And then, in 1826, at the beginning of the second year of this school, he entered in this place upon the principal work of his life, and for a period of thirty-four years held and filled a professor's chair in the Newton Theological Institution. As a teacher and writer, he was accurate in knowledge, perspicuous in language, and earnest in spirit. He was loved and revered by his pupils, trusted by his brethren in the ministry, and

respected by Christians of every name. He was firm without harshness, gentle without weakness. In controversy he united the utmost candor with a strict adhesion to truth. In my intercourse with him during a period of thirty years, I never discovered a trace of unfairness in his judgment, of self-will in his temper, or of obliquity in his conduct; and of him, more emphatically than of any other man whom I have known so well, can I say, "Mark the perfect man and behold the upright, for the end of that man is peace." This I wrote before he was translated, and this I retain as the best expression of my feeling now.

Of the third professor, Rev. JAMES D. KNOWLES, I can only repeat what I have read or heard. His collegiate and theological studies were pursued in Columbian College; "for nearly seven years he was pastor of the Second Baptist Church in Boston; and for nearly six years, and until the time of his death (May 9, 1838), professor of Sacred Rhetoric and Pastoral Duties in the Newton Theological Institution." On the monument which marks his resting-place are these words: "As a scholar and an author, he consecrated his rare powers to the service of God and of man; as a minister of the gospel, he preached, earnestly and faithfully, its everlasting truths; as a theological teacher, he commended to his pupils the accomplishments of learning and the beauty of holiness; as a man, faith in Christ exalted his affections and his aims, regulated his discharge of every duty, and animated his desires for the purity and the rest of heaven." Dr. Stow thus speaks of him: "Few knew him as well as myself. Hundreds admired him for his superior talent, his pure taste, his literary culture, and his refinement of manners, but only those whom he admitted to his confidence understood the warmth of his heart. With the appearance of cold reserve and self-satisfaction, he was really one of the most simple-hearted and childlike of men. . . . I have never known the man whom I loved more, or who proved himself, on long acquaintance, worthy of greater respect."

REV. BARNAS SEARS, D.D., LL.D., the fourth professor, was a graduate of Brown University and of Newton Theological Institution. Of his ability, character, and influence, it would be idle for me to speak. His reputation has long been national. As president of this Institution, as secretary of the Massachusetts Board of Education, as president of Brown University, and as secretary of the Peabody Fund, he has been a leader in the cause of education forty years, and his power over the minds of men is everywhere recognized. As a teacher of Christian Theology, he brought all his varied attainments to bear upon the student's mind with remarkable skill, and succeeded wonderfully in stimulating thought and research. He made his pupils feel the greatness and richness of the treasures to be sought in the domain of inspired truth. I shall never forget, and, I may almost say, I shall never *lose* the sense of delight with which I followed his course of theological inquiry and suggestion; and as I now look back upon it, I think that the great charm of his teaching was due in part to his enthusiasm, in part to his confidence in the ability of his pupils to judge for themselves, and in part to his habit of pointing out and commending to them the sources of knowledge. They were made to feel that, without concealing his own belief, he would give them, as nearly as possible, "all sides of every question," and lead them to answers founded on reasons, rather than on authority. But whether I have discovered the secret of his power or not, the alumni of this Institution who enjoyed his instruction will unite with me in saying that he was a great and inspiring teacher, and in blessing God for his work.

And the same is true of Rev. HORATIO B. HACKETT, D.D., the fifth professor selected by the trustees. A graduate of Amherst College and of Andover Theological Seminary, he was then for a time professor of Greek in Brown University, where he proved himself a thorough and accomplished teacher. In 1839, he entered upon the professorship of Biblical Literature in this Institution, and for a period of thirty years,

save one, performed the duties of his office with rare ability. To-day, as before he resigned his professorship, we gladly do him honor as a true scholar, ever increasing his stores of knowledge by study or by travel, and as an eloquent, enthusiastic and faithful teacher, kindling in the hearts of his pupils a glowing desire to read the oracles of God in the very words employed by David, or his greater Son. The reputation of Dr. HACKETT as a biblical scholar is equal, I suppose, to that of any man in America, and that reputation has been fairly and nobly won. It would, then, be an act of supererogation should I attempt to show the value of his services to this Institution; for many of you have been his pupils, while all of you are familiar with his name, and can readily imagine the power of his influence. Yet I may be permitted to remark that, for a considerable period, at least, his was the name that attracted young men to this school, and his the ability which retained them here. Not only by the accuracy of his knowledge, but also by the singular beauty of his language, did he charm and inspire the classes under his charge, and wield a potent influence in favor of Christian culture.

The Rev. ROBERT E. PATTISON, D.D. (d. November 21, 1874), the sixth professor, was a man whom it was only necessary to know in order to trust. He was a thoughtful student of the Scriptures, a sound theologian, an effective preacher; and there were also in his spirit and manner a certain indescribable sincerity, friendliness and frankness which secured the love and confidence of his pupils. They found in him, not only a teacher, but a counsellor and a father, and I have heard them speak with marked admiration of the episodes in his lessons, when, giving free play to his rising emotions and illustrating his thoughts by incidents drawn from his own experience, he strove to kindle in their hearts a holy ardor for the work of God. It was no easy thing to be the successor of Dr. SEARS and the associate of Dr. HACKETT in the work of instruction; but for a period of more than five years, and until he was called to undertake a second time the presidency

of Waterville College, he filled the chair of Christian Theology with credit to himself and advantage to the school. During his lustrum of service, and in pursuance of his advice, the trustees obtained a modification of the charter, by which their number was doubled, and the duty of electing one-half that number assigned to the Northern Baptist Education Society. By this change it was hoped to bring the Institution nearer the hearts of the people, and secure for it in full measure the confidence and support which it was supposed to merit.

Of the seventh professor in the order of appointment, I know both too much and too little to speak with any confidence.

Of the eighth, the Rev. ALBERT N. ARNOLD, D.D., I should be happy to say many things, had his connection with the seminary been longer. As it is, I cannot deny myself the pleasure of bearing witness to the singular and beautiful union of culture and principle, of courtesy and firmness, of wit and learning which was revealed in his conversation, making his presence a well-spring of delight and his friendship a Christian benediction. The hour when he resigned his chair in Newton was to me an hour of deep sorrow. Yet I now perceive that his resignation, occasioned by a fiscal crisis, was meant for good, as it gave Professor ARNOLD ere long the privilege of teaching in a department for which he was preëminently fitted by his early studies and his residence in Greece.

Rev. ARTHUR S. TRAIN, D.D., the ninth professor (d. January 2, 1872), was a graduate of Brown University, and for some time tutor in the same. He then became pastor of the First Baptist Church in Haverhill, Mass., an office which he filled with marked ability and usefulness twenty-five years. Next, he was professor of Sacred Rhetoric and Pastoral Duties for a week of years in this seminary, when he resigned his chair and resumed his favorite calling in Framingham, Mass. In this town, where he was born, and with the church

which his father, the Rev. CHARLES TRAIN, had served so well before him, he spent the rest of his life. During his connection with the Institution, he lived by my side, and honored me with his friendship; and though to a stranger his bearing may have seemed very self-reliant and almost careless of the opinion of others, yet upon close acquaintance I found him to be gentle as well as manly, sympathetic as well as resolute, tender-hearted as well as conscientious. Naturally a superior scholar, he was also distinguished for good sense and practical sagacity; but owing, if I mistake not, to his long and effective ministry in Haverhill, the functions of a Christian pastor seem to have been more delightful to him than those of a professor.

Of the tenth professor, Rev. G. D. B. PEPPER, D. D., it will be enough for me to say that his force and penetration as a thinker are only equalled by his excellence as a man. The rising ministry and the churches of Christ may justly expect from him important service. It would be natural for me to use far stronger language than this; but I forbear, lest my words should seem to be those of an admiring teacher and friend, rather than those of an impartial historian.

The Rev. GALUSHA ANDERSON, D. D., was the eleventh professor, and his term of service was seven years. So recently has he left us, and so well is he known to you all, that any attempt on my part to delineate his character or his work would be, at least, superfluous. That he was an able and energetic officer you all know, and I have the special satisfaction of numbering him with my friends and with those who will be sure to honor any position which they may be called to take.

The four professors not yet named are my honored associates, HEMAN LINCOLN, O. S. STEARNS, E. P. GOULD, and S. L. CALDWELL. May they serve the cause of truth in this Institution long, as I am sure they will serve it well!

That this succession of teachers has coöperated with the trustees in sustaining and building up the seminary, no one

will doubt. But has not their task been an easy one? A task free from care, doubt, or fear? A task comparatively small, and very attractive? Perhaps so, I answer; for I have spent a large part of my life in teaching, and cannot, therefore, compare it with employments to which I am a stranger. But if any brother imagines that it is a release from care or doubt or fear, he is more ignorant of teaching in a theological school than I am of farming or politics. Let me recall the history of a single year. On the 16th of July, 1857, the resignation of Professor ARNOLD was reluctantly accepted. During the next year the board of instruction consisted of Drs. RIPLEY, HACKETT, and myself, all of us doing, as we conceived, nearly double duty. On the 15th of July, 1858, Dr. HACKETT was voted leave of absence from the Institution for one year, to perfect himself in the studies of his department by residence in Greece. I do not readily give way to fear, but the night after this was certainly a very long one, and the next morning I turned to the mirror half expecting to see my head white as snow. The work of the Biblical Department was assigned to Dr. RIPLEY; Sacred Rhetoric was committed to Dr. R. W. CUSHMAN, who spent about one day a week in Newton; and instruction in Pastoral Duties to Dr. BARON STOW, who came out a dozen times or more in the second term and gave the senior class the benefit of his rich experience. Christian Theology and Church History were left for me. The year was one of perpetual anxiety and sufficient labor on my part, and before its close the health of Dr. RIPLEY was seriously impaired. I call it the dark year; yet there was light amid the gloom, for such men as Drs. PEPPER and ROBINS, with others of kindred spirit, were students in the seminary at that time. It may not be improper to mention that for a period of eight years from the date of Professor ARNOLD's resignation nothing was paid by the trustees for the instruction which was regularly given by one of the professors in Church History. The funds of the Institution were insufficient.

WHAT HAS NEWTON THEOLOGICAL INSTITUTION ACCOMPLISHED?

To this question no one can give more than a partial answer; for the best influence of such a school is spiritual and unseen. It goes into intelligence, culture, principle, character, into clearness of thought, justness of expression, breadth of view and consistency of action; but in this process it mingles with a thousand other spiritual forces, and becomes indistinguishable by the eye of man. Yet nothing pertaining to this world is altogether spiritual, and the people are not far from right in judging an institution like this by what it may be seen to accomplish. True, the Master of us all has said, "Judge not according to the appearance, but judge righteous judgment," and this language forbids us to make hasty inferences from effect to cause, from conduct to character; but He has also said, "By their fruits ye shall know them," and this language forbids us to believe that a good cause will produce an evil effect, or an evil cause a good effect.

But an institution of learning must have time for its work. Its beginnings are often feeble. The winds of heaven seem too rough for it. The caprices of men threaten its existence. It is at first a stranger, and therefore some withhold their confidence. It speaks a language but half understood, and therefore some are distrustful. It is only a candidate for public favor; and not until it has many sons who know its character and appreciate its worth, and who are themselves known by the people, can it be sure of life. Not till its fruits are manifest will it be fully indorsed, and many years may pass before this end is reached. But at the close of half a century a school of sacred learning should be able to point to a goodly band of alumni, and say: Lo, these are the fruit of my toil, the proof of my faithfulness, and the crown of my rejoicing. To the alumni of Newton I gladly refer as evidence of what it has accomplished. And if this

designation be freely applied to all who have been connected with the Institution as students, the whole number will be more than *seven hundred*. This certainly is a very considerable number, making an average attendance of perhaps *thirty-five* a year for the whole time, and an average of *fourteen* going out from the school every year. But the usefulness of a seminary depends less upon the number than upon the work of those who go out from it yearly. I will therefore call your attention to the service which Newton students have rendered to the churches and the people.

The course of instruction prescribed for students in this school is intended to prepare them for the pastoral office, and as nearly as I can ascertain three-fourths of them have served the churches of Christ in our land. To these, therefore, I give the first place in my account of the work which has been done for mankind by the alumni of Newton. And of these, very many have been simply intelligent pastors, able to instruct the people by truth drawn from the Sacred Record, and content to labor for the Master wherever the providence of God directed their way. Many of them, though little known to the world, have been earnest and wise builders of the Lord's house. And it is to this class of ministers that churches located in country villages, East and West, have been indebted for much of their intelligence and stability, while it is from these churches that many young men of sterling worth find their way to the academy, the college, the seminary, and the pulpit. By the advice of a country pastor, who studied in this Institution, my own purpose to obtain a liberal education before entering the ministry was fixed, and words are wanting to express the gratitude which I have sometimes felt to him, while studying the Scriptures in the very words employed by the Saviour and his Apostles. That scores of men better fitted for the ministry than myself have been led to the same conclusion by similar advice, is certain. The influence of a village pastor in a rural district, if he is well-informed, sound in faith, pure in life, and earnest in

work, is something which an angel might covet. And many such pastors have gone out from Newton to their work. With little reputation beyond their own parishes, and with few even there who fully appreciate their ability or service, they are yet, in the truest sense, men of God, and their record is on high. It would be unwise for me to mention the names of any who may perhaps belong to this class, but I may certainly, without offence, express the conviction that they have no occasion whatever to look upon their labor as being in vain in the Lord.

Other pastors there have been who have served for the most part country churches, but, nevertheless, have been widely known and respected, their influence pervading, it may be, a whole State. Premising that I cannot refer to all of this class, and that those who are not mentioned are no less deserving than those who are, I will venture to name in this connection ELIJAH HUTCHINSON, D. D. (d. April 5, 1872), who was so long pastor of the church in Windsor, Vt.; CORNELIUS A. THOMAS, D. D., who has ministered to the church in Brandon forty years; DANIEL W. PHILLIPS, D. D., now at the head of the Freedman's School in Nashville, Tenn., but formerly pastor in Medford, and afterwards in South Reading, Mass.; CHARLES M. BOWERS, D. D., who has made the town of Clinton a household word to the Baptists of our Commonwealth; WILLIAM H. EATON, D. D., who has served Baptist churches in Salem, Mass., Nashua and Keene, N. H., besides the work which he has done for the cause of education; NOYES W. MINER, D. D., pastor in Massachusetts, then in Springfield, Ill., for a period of many years, and at present in Oshkosh, Wis.; DANIEL M. WELTON, who served the Baptist Church in Windsor, Nova Scotia, fourteen years, and has recently been appointed professor in the Theological Department of Acadia College. Of men like these, some distinguished for wisdom in counsel, some for practical energy, some for knowledge of the Scriptures, and some for winning and persuasive address, a considerable

number might be named who completed their preparatory studies for the ministry in this Institution. Without possessing the gift of eloquence in any remarkable degree, so as to draw after them the multitude, hungry for excitement, they have known how to speak well and to the point, commending truth to the minds and hearts of men, and their influence upon the churches has been stimulating and salutary.

Still others have been called to labor for the most part in cities, and by their conspicuous position, as well as by their acknowledged power, have been known throughout the land. Of these it may not, perhaps, be invidious to name WILLIAM HAGUE, D. D., distinguished alike for his eloquence of tongue and of pen, for his power in the pulpit and on the platform, for his expositions of the divine Word and of current events, and for facility in adapting himself to new fields and new minds, without losing his interest in the old; ROLLIN H. NEALE, D. D., who still dwells with his own people, and renews his youth like the eagle: who is ready for a voyage to Europe and a scramble among the Alps, or a trip to California and a ride on horseback through the snow to the Yosemite Valley: who is willing to address the students of his *alma mater* or the children of your Sabbath-school, and happy to drink a cup of tea, as "the honorary member," with the Baptist Social Union of Boston: who is in stature a Saul and in love a John,—welcome everywhere, and yet pastor of the First Baptist Church by preference, and for life; SAMUEL B. SWAIM, D. D. (d. January 30, 1865), a large, earnest, sincere, friendly man, "great in mental power and great in heart," who is said by one to have been "transparent as glass and solid as marble," and, by another, to have possessed "gigantic common-sense": who was a variable but withal a scriptural, a practical, and often a powerful preacher, "striking for the roots of thought, and caring very little for the foliage," and who seemed to me to be nobler in his Christian manhood than in his greatest work; JOSEPH W. PARKER, D. D., whom

I think of habitually as a man "without fear and without reproach," upright, hopeful, resolute, equal to an emergency, but content with humble service, proud in his bearing as an English lord, yet kind as a father in his spirit,—a good preacher, a wise pastor, and a genuine philanthropist, after the model of Paul; JONAH G. WARREN, D. D., who has often astonished me by his faith, cheered me by his hope, and thrilled me by his speech: who has appeared to me a veritable man of God, a sort of prophet or seer, furnishing the best illustration which I have ever known of a style of utterance that is full of power to move the soul, and who has used with fidelity the ten talents intrusted to him by the Lord, whether acting as pastor, first in a growing village, and then in a considerable city, or as secretary of a great organization for giving the gospel to every creature; and WILLIAM LAMSON, D. D., whose transparent language reveals as by a mirror the purity of his character and the beauty of his thought; whose message, drawn from the Word of God, falls upon the ear in tones of natural eloquence, arresting attention, inspiring confidence, and kindling emotion, and whose influence as a Christian pastor and friend is so precious, that we seem quite unable to spare him from our ranks.

And what shall I say more? for time would fail me to speak of ZABDIEL BRADFORD, L. G. LEONARD, D. D., JEREMIAH S. EATON, JACOB R. SCOTT, LEMUEL PORTER, D. D., DAVID BURBANK, LL. D., GEORGE KNOX, and many others among the dead; or of WILLIAM H. SHAILER, D. D., WILLIAM HOWE, ELIAS L. MAGOON, D. D., THOMAS D. ANDERSON, D. D., ROBERT C. MILLS, D. D., GEORGE W. BOSWORTH, D. D., A. H. GRANGER, D. D., J. C. STOCKBRIDGE, D. D., N. M. WILLIAMS, FRANKLIN WILSON, D. D., J. W. M. WILLIAMS, D. D., EDWIN T. WINKLER, D. D., NATHAN BURTON, D. D., J. WHEATON SMITH, D. D., GEORGE D. BOARDMAN, D. D., JAMES B. SIMMONS, D. D., GEORGE BULLEN, GEORGE B. GOW, ALFRED OWEN, D. D., HENRY A. SAWTELLE, D. D., H. K. PERVEAR, D. W. FAUNCE, JOHN B. BRACKETT, D. D., COM-

FORT E. BARROWS, HENRY G. SAFFORD, HENRY M. KING, A. J. GORDON, NELSON J. WHEELER, GRANVILLE S. ABBOTT, HENRY F. COLBY, FRANK T. HAZLEWOOD, and many more among the living, who may be said to have always abounded in the work of the Lord. It would be very pleasant to call them all by their names, in this family meeting, and to speak of the service which each one has been able to render; but I dare not detain you so long.

But the work of the ministry includes the evangelization of heathen as well as the public service of Christ where his name is known, and theological training is quite as useful to those who go far hence to the Gentiles as it is to those who preach the gospel in their native land. Hence any account of the alumni of Newton which should omit an emphatic reference to foreign missionaries educated here, would be defective and misleading. I do not indeed regard missionary service in India or Burmah, in China or Japan, as a synonym for martyrdom, nor do I infer that a pupil of mine is just on the verge of complete sanctification, because he devotes his life to that service. But I am sure that the tie which binds men to their fatherland is strong, and that almost every one who contemplates the missionary work abroad, finds the sundering of that tie painful. Then, if never before, thinking of his native soil, he says,—

“I love thy rocks and rills,
Thy woods and templed hills,”—

and feels that his relinquishment of America for India is a personal sacrifice which cannot be made without a pang. It is therefore, in my opinion, just to look upon foreign missionaries as men who have been moved by the Spirit of God to undertake a work of greater self-denial than that accepted by pastors at home. And the same may be said, though with less emphasis perhaps, of missionaries laboring in the Southern or Western States. In so far, then, as the religious atmosphere and instruction of a theological school tend to

foster a missionary spirit, may that school be regarded as doing good service to the cause of Christ. And in this respect I claim for Newton an honorable record. For it appears that *fifty-four* young men, more than one a year since the Institution was founded, and more than one in fourteen of its students, have gone into foreign fields. A few of these may properly be named. JOHN TAYLOR JONES, D. D., (d. September 13, 1851), pursued his theological studies in Andover and Newton. He was a missionary in the East twenty years, eighteen of which were spent in Siam. He started our mission among the Siamese, and translated the whole New Testament into their language. He was a consistent Christian, an instructive preacher, a superior scholar, and his labors for the Siamese were attended by the blessing of God. FRANCIS MASON, D. D. (d. March 3, 1874), a classmate of Dr. JONES in the seminary, preceded him about three months in the voyage to Burmah. His term of service, first in Tavoy and afterwards in Toungoo, extended over a period of about forty-four years. He was studious, hopeful, enterprising, "a mathematician, a naturalist, a linguist, and a theologian"; he translated the Scriptures into the Sgau Karen dialect; he published two works on Burmah; to wit, "Tenasserim; or, Notes on the Fauna, Flora, Minerals, and Nations of British Burmah and Pegu," and "Burmah; its People and Natural Productions"; he wrote also a memoir of his second wife, and a "Life of Ko-Thah-byu," and still later "The Story of a Working Man's Life." For a brief period his path was overshadowed by a cloud, but the sun shone upon it brightly again before his death; and on the whole he must be pronounced one of the most useful missionaries in the Burman field. Rev. WILLIAM G. CROCKER, (d. February 24, 1844), finished the regular theological course in 1834, and in July of the next year embarked for Liberia to preach the gospel among the Bassas. Within less than nine years his work was finished, and he was called to his reward. But his missionary record was a noble one, for during that short

period he endured extraordinary hardships on the burning and sickly coast where he was stationed. Mr. CROCKER is said to have been distinguished for sweetness of temper, simplicity of manners, large common-sense, and intense activity. JOSIAH GODDARD (d. September 4, 1854), was graduated from this seminary in 1838, and sent out the same year as a missionary to the Chinese. For this people he labored earnestly and wisely sixteen years, first in Bangkok, next in Shanghai, and lastly in Ningpo. Besides his work as a preacher, he translated the whole New Testament and the first three books of the Pentateuch into a dialect understood by the people. He was a man of fine judgment, scholarship, and temper, mastering the difficulties of the Chinese language as few Americans can, and accomplishing a very important service in a comparatively short period. In his place, and worthy of his name, labors to-day a son, JOSIAH R. GODDARD, also a graduate of this Institution. JOHN W. JOHNSON (d. October 21, 1872), was my own classmate for two years in this school, a man of excellent spirit and fair scholarship, respected by his teachers, and loved by his fellow-students. His missionary life was divided by a change of location into two parts, nearly equal; for he labored about twelve years in Hong Kong, and about thirteen in Swatow. He was a man of many attractive qualities, a true Christian, and a good missionary. BENJAMIN C. THOMAS (d. June 10, 1869), of the class of 1849, sailed for Burmah soon after graduating, and labored for the Karens twenty years in Tavoy, Henthada, and Bassein, though more than half of his missionary life was passed in Henthada. His temperament was ardent and poetic, his piety deep and fervent; but he was at the same time a man of sound judgment and practical spirit. His enthusiasm was intense, but it was guided by reason. He was aflame to move men, but always in the right direction. I have been told that very many of the hymns used by the Sgau Karens in worship were either translated or composed by him. He

was an effective preacher, a wise counsellor, a devout Christian, uniting in himself nearly all the qualities most useful to a missionary.

In addition to these, and several more of kindred spirit, as ERASTUS WILLARD, CEPHAS PASCO, JUDSON BENJAMIN, and the ever-to-be-lamented KELLEY, who have finished their course on earth, I would gladly mention the names of some who still live, as ISAAC M. WILMARTH, missionary to France, and now resident in Pemberton, N. J.; NATHAN BROWN, D. D., for more than twenty years a missionary in Assam, and, after a residence of more than fifteen years in his native land, once more engaged in the foreign work,—a man of vigorous intellect and unbending principle; EDWARD A. STEVENS, D. D., now almost forty years connected with the Burman work,—a veteran, but still strong, with clear head and true heart, ready to serve the cause till death;* JOSEPH G. BINNEY, D. D., who was in this school for a time, and whose service to the Karens as head of our theological seminary has been invaluable,—a sensitive, high-souled, resolute, and Christian educator, who has spent about twenty-four years in the foreign field; DURLIN L. BRAYTON, who was also for a time connected with this seminary, who has been in missionary service little less than forty years, and who is still a courageous and efficient soldier of the cross; LYMAN JEWETT, D. D., of Nellore, whose gentleness of manner and of spirit is only surpassed by his unswerving devotion to the will of Christ and his heroic purpose to give the gospel to the Telooagoos; and ARTHUR R. R. CRAWLEY, of Henthada, whose fearless and manful nature has been consecrated for twenty-two years to

* Edward O. Stevens, son of Dr. Stevens, and missionary to the Burmans, is also a graduate of this seminary. In the Catalogue of Newton, the names of father and son appear several times, already, among the graduates; *e. g.*, John E. Weston and Henry G. Weston, John T. Jones and Howard M. Jones, Enoch Hutchinson and John S. Hutchinson, Hervey Fitts and Lonzo L. Fitts, Mark Carpenter and Chapin H. Carpenter, Samuel B. Swaim and Joseph S. Swaim, Thomas D. Anderson and Thomas D. Anderson, Jr., Josiah Goddard and Josiah R. Goddard, Edward A. Stevens and Edward O. Stevens, Charles M. Bowers and Charles A. Bowers, Edwin B. Bullard, and Edwin Bullard. There may be other instances which have escaped my notice.

untiring labor for the salvation of the Burmese. And with these I might join the names of such younger men as CARPENTER and SMITH, GODDARD and CUSHING, BUNKER and PARTRIDGE, with others of equal age on the field; and even then there would be left a considerable number of more recent recruits of whom I expect to hear good reports for years to come.

This is our roll of honor; these are the names which we love to recall, when asking ourselves what Newton has accomplished. We lift them up into the sunlight, and read them over to our hearts, to assure ourselves in every hour of despondency that the Spirit of the living God, the spirit of love and self-sacrifice, have been with us in the seminary from the beginning until this hour. May the percentage of laborers for the foreign field never diminish, until the gospel is preached to every creature, and the whole world is subject to Christ!

But while the direct object of this school has been to assist young men in preparing for the ministry of the gospel, at home or abroad, it has also, through its students, rendered important service to the cause of liberal and theological education; for the work of this Institution, though religious, is yet in the highest sense educational, and the method and spirit which it has illustrated are such as tend to qualify men for the office of teaching. Indeed, it would not be rash to assert, that some men, who have had the benefit of collegiate discipline, have been aroused, for the first time, in this seminary, to a sense of their own power, and have learned here, as never before, the infinite value of truth to the human soul. Hence, their *education*, in the true sense of the word, has been begun in this place. I do not, however, mention these instances for the purpose of emphasizing them. As exceptional cases, which they clearly are, it is enough to have given them a passing notice. But what may fairly be emphasized is this: that the mental and spiritual training of Newton has been of such a character as to carry on the edu-

cation begun in the academy and continued in the college, so that a young man, leaving the seminary, has been better qualified to do the work of an educator, in almost any position, than he was when graduated from college. Of this I entertain no doubt whatever; and I will even venture to repeat, what I said in Philadelphia three years ago, that professors of the natural sciences would be much better prepared for their high office, at the present time, if they were to take a course in theology before entering upon that office.

My information may not be exact, but I think that about fifty-five students of Newton have been, for longer or shorter periods, either presidents or professors in colleges or theological seminaries. Whether they have done as much for the advancement of true religion, by teaching, as they would have done by giving themselves exclusively to the ministry of the Word, I am unable to say; but of their ability and usefulness in the posts filled by them I can speak with entire confidence. It may be proper to remark that I do not include in this number the heads of our important schools for the freedmen: as D. W. PHILLIPS, D. D., in Nashville, Tenn.; CHARLES H. COREY, in Richmond, Va.; HENRY TUPPER, in Raleigh, N. C.; and G. M. P. KING, in Washington, D. C.; for the schools over which they preside are neither colleges nor distinctively theological seminaries, though much nearer the latter than the former, since their primary object is to provide a suitably instructed ministry for the colored people of the South. But whether the honored brethren at the head of these schools be called missionaries or presidents, or, rather, be supposed to unite these two forms of Christian service in one person, they are doing a great and good work in a very satisfactory manner, and we number them among the choicest jewels which adorn the brow of our *alma mater*.

Time will not permit me to speak of all the presidents and professors who have been indebted to this Institution for some part of their training, and it is difficult to make any selection from the list of names before me without passing by those

who are no less worthy than the ones selected. Yet you would scarcely pardon me if I should pass over in silence all the names belonging to this list. In the class of 1826 was ELI B. SMITH, D. D., for a long period president of the New Hampton school, and professor of Theology,—a teacher of deep convictions, sound views, and high integrity, by whom many excellent ministers were taught the principles of our holy religion. In the class of 1828, BARNAS SEARS, D. D., president of this Institution, and professor of Christian Theology, and, at a later day, president of Brown University,—a teacher and a man who will never cease to be honored by his pupils. In the class of 1831, JAMES G. BINNEY, D. D., president of Columbian College, and now head of the Theological Seminary in Rangoon, by whom more Karen preachers have been educated than by any other man; and JOEL S. BACON, D. D., president of Georgetown College, Kentucky, professor in the Hamilton Literary and Theological Institution, and president of Columbian College,—a man of good repute in all the offices which he filled. In the class of 1832, JOHN S. MAGINNIS, D. D., who was called to be a systematic theologian by the cast of his own mind, as well as by the grace of God and the voice of his brethren, and who is remembered by his pupils of Hamilton and Rochester with grateful esteem. In the class of 1835, DAVID N. SHELDON, D. D., for some years president of Waterville College, a keen metaphysician and a perspicuous writer. In the class of 1836, JAMES L. REYNOLDS, D. D., professor in the Furman University, South Carolina,—a most admirable Christian scholar and teacher. In the class of 1840, JOHN L. LINCOLN, LL. D., the eloquent and accomplished professor of the Latin language in Brown University; and JAMES UPHAM, D. D., for a considerable period head of the New Hampton Institution, then located at Fairfax, Vermont, and professor in the theological department. In the class of 1841, ALBERT N. ARNOLD, D. D., professor in this Institution, in Hamilton, and in Chicago, to whom I have before

referred. In the class of 1842, JAMES S. MIMS (d. 1855), for eleven years professor in the theological department of Furman University,—a conscientious, manly teacher, who “stimulated the mental activity of his pupils, and inspired them with something of his own ardor”; ROBERT A. FYFE, D.D., since 1860 principal of the Canadian Literary Institution, in Woodstock, Canada, and professor of Theology in the same; and EZEKIEL G. ROBINSON, D.D., who served for a time as professor in the Covington Theological Seminary, was for twenty years the pride and glory of the Rochester Theological Seminary, and is now president of our oldest university, where he is still, as many before me can testify, a wonderfully captivating and stimulating instructor. In the class of 1843, GEORGE W. SAMSON, D.D.,—a man of catholic spirit, indefatigable industry, and varied attainments, who was for many years president of Columbian College; MARTIN B. ANDERSON, LL.D., professor in Waterville College, editor, and now for a long time president of Rochester University,—an educator, a statesman and an orator; and HENRY G. WESTON, D.D., president of Crozer Theological Seminary, who is winning, original, independent, suggestive, and successful in everything which he undertakes. In the class of 1844, PETER C. EDWARDS (d. 1867), professor in Furman University, South Carolina,—an able teacher and a noble Christian, of whom Professor JAMES C. FURMAN writes, “As to his character, I must say, that a man so large-hearted, pure in purpose, and scrupulously conscientious, so steadfastly devoted to high aims, yet so wholly unassuming and modest, it has seldom been my lot to know.” In the class of 1845, EBENEZER DODGE, D.D., president of Madison University, and professor of theology,—a man of lofty thoughts as well as lofty stature, and worthy of the double sceptre which he wields; KENDALL BROOKS, D.D., president of Kalamazoo College,—a mathematician, a statistician, and a scholar; SAMUEL L. CALDWELL, D.D., whose preëminence in culture and knowledge of literature is readily conceded by all; and

HEMAN LINCOLN, D.D., who, as an editor, a writer, and a teacher, has won a high place in the esteem of his brethren, the last two being now professors in this Institution. In the class of 1846, OAKMAN S. STEARNS, D.D., who is at once sensitive and true, enthusiastic and discreet, a professor also in his *alma mater*. In the class of 1847, BASIL MANLY, D.D., for a period of years professor in the Southern Theological Seminary at Greenville, South Carolina, and now president of the Georgetown College, Kentucky. In the class of 1850, JOHN B. FOSTER and SAMUEL K. SMITH, both of them professors in Colby University. In the class of 1851, FLETCHER O. MARSH, professor in Denison University. In the class of 1853, EDWARD C. MITCHELL, D.D., professor in the Union Theological Seminary, Chicago; and ARTEMAS W. SAWYER, D.D., president of Acadia College. In the class of 1855, SAMSON TALBOT, D.D., late president of Denison University, a man who had accomplished so much, and who gave promise of accomplishing so much more, that his death seemed strangely inexplicable. In the class of 1860, GEORGE D. B. PEPPER, D.D., professor in Crozer Theological Seminary. In that of 1861, JOSEPH H. GILMORE, of Rochester University, and HENRY C. ROBINS, D.D., president of Colby University. In the class of 1862, DAVID WESTON, too soon removed by death from a sphere of labor to which he seemed peculiarly adapted; and in the class of 1868, EZRA P. GOULD, professor in this Institution, who exhibits, in all his work, exact scholarship, logical discrimination, and independent thought; and GEORGE A. WHITTEMORE, whose culture, courtesy, and literary attainments are recognized by all who know him.

It is for you to judge whether these men have achieved anything for the cause of truth; whether their work has been a blessing to mankind; whether their names are an honor to the seminary that nurtured them. It is for you to judge from their fruits whether they have done anything for the character, the literature, the Christian enterprise of our beloved denom-

ination ; whether they have been men of faith and hope, of foresight and progress, encouraging the hearts and strengthening the hands of their brethren ; whether they have served the cause of truth in building up other schools of the highest character and usefulness, as Rochester University and Theological Seminary, Furman University, and Greenville Theological Seminary, Crozer Theological Seminary, and many others which it is needless to mention.

This Institution led the way in establishing a three years' course, and insisting on thorough and deliberate investigation of the Scriptures, as a preparation for the sacred office. These men are a part of the fruit. Is it good ?

But the alumni of Newton have not only served the world as ministers, missionaries, presidents, and professors, but also as writers and editors. I am unable to give the number of those who are known as authors, but it is certainly respectable, and the volumes which they have given to the public would make a library worthy of any man's attention. In the list of authors might be placed the names of such men as BARNAS SEARS, WILLIAM HAGUE, FRANCIS MASON, JOSEPH BANVARD, DAVID N. SHELDON, WILLIAM CROWELL, ELIAS L. MAGOON, ALBERT N. ARNOLD, GEORGE W. SAMSON, JOHN C. STOCKBRIDGE, SAMUEL L. CALDWELL, EBENEZER DODGE, LUCIUS E. SMITH, JOSEPH A. GOODHUE, H. LINCOLN WAYLAND, DANIEL W. FAUNCE, and A. J. GORDON, with others of equal merit. In the list of editors could be placed BARNAS SEARS, NATHAN BROWN, WILLIAM B. JACOBS, ENOCH HUTCHINSON, WILLIAM CROWELL, EZEKIEL G. ROBINSON, MARTIN B. ANDERSON, HENRY G. WESTON, WILLIAM C. CHILD, KENDALL BROOKS, HEMAN LINCOLN, FRANKLIN WILSON, EDWIN T. WINKLER, JOHN H. LUTHER, SAMUEL K. SMITH, JOHN B. FOSTER, H. LINCOLN WAYLAND, ELISHA BUDD DE MILL, LUCIUS E. SMITH, HENRY S. BURRAGE, THOMAS S. ROGERS, and many more. And in the list of frequent contributors to the "Christian Review and Baptist Quarterly," or to some of our ablest religious papers, might be placed a still greater

number of names which deserve to be mentioned. In this way the sons of Newton have made their influence felt in ten thousand homes for the last forty years, and contributed their part to the intelligence and progress of our people.

HOW CAN NEWTON THEOLOGICAL INSTITUTION BE IMPROVED?

To some of you this question may appear unseasonable, and you may perhaps say in your hearts: "The occasion is sacred to the past. Let us recount the mercies of God, and offer him thanks for the good that has been done. Let us rest from labor, and be jubilant to-day, without peering into the future, or anticipating the work which must then be performed." Far be it from me to mar the satisfaction which any one of you may feel in reviewing the history of this Institution! Nay, "I call you to record this day that I have not shunned to declare" the grace of God to the founders, the guardians, the benefactors, the teachers, and the students of this school. But the future is separated by an invisible line from the past, and while we are thinking of the one we are gliding into the other. It is true that we have taken a glance backward; but it has been taken, as it were, over the shoulder, without arresting for an instant our onward steps. The goal is before us, and, like the apostle, we shall do well to press eagerly forward until we reach it. And if there is any lesson which our glance backward teaches, it is this: that the Institution located on yonder hill is not yet perfect, but is capable, rather, of indefinite improvement; for every step of its progress thus far has but opened the way in due time for another step. Funds, buildings, books, teachers, have been increased from time to time, and in almost every instance the addition has been a permanent gain to the working power of the Institution; but there are deficiencies yet to be supplied, improvements yet to be made.

To begin with that which is external, the Mansion House, or rather, as it is affectionately called, "The Old Mansion House," belongs evidently to the *στοιχῆα* of a former æon,

to the rudiments of an earlier dispensation, and it may therefore in the course of nature be expected soon to vanish away. The same also may be said in respect to the old carpenter's shop, or gymnasium, as called in later times, an edifice which is sadly out of harmony with the age and the place. Instead of these, buildings adapted to the present necessities of the school should be erected.

But the Institution is capable of internal improvement as well as external. To say nothing of the progress which may be justly hoped from the several professors in the range, accuracy and method of their instruction, a progress which need not soon be arrested, I am satisfied that more time and attention should be given to elocution; that is, to the proper culture of voice and manner in speaking. For the primary object of this school, is to assist men in preparing for the ministry, and the work of the ministry was never more important than it is to-day. For the presentation of Christian truth with the living voice is the distinctive feature of that work; and surely, if Christian truth ever needed reinforcement by look and tone and gesture, by weight of personal character and conviction, by putting eye to eye and heart to heart, it needs this in our own day. A training in elocution, so well directed and persevering as to overcome diffidence and secure a natural, earnest, impressive utterance, both of thought and feeling, would double the power of the ministry; and though provision has already been made by the liberality of a far-sighted friend for a certain amount of such training, I am persuaded that much more can yet be done in this part of education for the ministry, and I trust that at no distant day the work of discipline for vocal utterance will be extended through our entire course.

Moreover, for the sake of bringing to our candidates for the sacred office, the wisdom, the experience, the example, and the inspiration of able men in the service, I believe that three or four lectureships ought to be established in connection with this school, one of them perhaps on the oriental

systems of religion, one on Christian missions in the broadest sense, one on the relations of religion and science, and one on the various practical duties of the ministry. In this way, more of the actual life and stir of the age might be introduced into the seminary, without interfering with a careful and reverent and thorough study of the living oracles. And if I am not in error, there is at least one generous brother who is prepared to begin the work by founding the first lectureship.

Another suggestion may properly be made; namely, that the Institution is in need of scholarships to assist young men in meeting the expense of a course of study. It has indeed a few already, but not as many as its circumstances require. The "Knowles Scholarship" was founded in 1830, by the "Young Men's Baptist Education Society of Boston," and it has rendered its most useful assistance to one student a year for almost half a century. At different periods since 1830, seven others have been founded, and five out of the seven by Christian women. But I am confident that the seminary could use twenty-five scholarships instead of eight, without affording help unwisely.*

Thus, then, looking into the immediate future, the decade just before us, and making no attempt to pierce the darkness beyond, I see that the Institution can be improved, and I doubt not the same will be true after all has been done that is now suggested. I commend it, therefore, to the favor of God and to the liberality of his children. Born of faith, protected by Providence, matured by age, and yet capable of indefinite growth, we hand it over to the second half of its first century. It has survived the perils of childhood and the uncertainties of youth, and we may confidently hope that fifty years hence its eye will not be dim nor its natural force abated. God bless Newton Theological Institution!

* See Note B.

NOTES.

[A.]

It was obviously impossible to mention the names of all who have contributed to the pecuniary support of the Institution in an address to be read before a popular assembly. But it may be interesting to the friends of Newton to see the names of contributors for the original purchase of the estate and repairs of the buildings; also of contributors to the erection of Colby Hall, to the \$100,000 Endowment Fund, and to the \$200,000 additional Endowment Fund.

ORIGINAL SUBSCRIPTION.

(Copied from Records.)

The Committee appointed to purchase, in behalf of the Trustees of the Newton Theological Institution, the Peck Estate in Newton (so called), and to put the same in repair for the use of the Institution, and to solicit and obtain in behalf of said Trustees subscriptions to meet the expense of said purchase and repairs, have attended to the service assigned them, and ask leave to report that the whole expense of purchase and repairs is as follows, viz.:—

1826.

Jan. 1.	To Cash paid for said Estate,	.	.	.	.	.	\$4,250	00
	Whole expense of repairs,	.	.	.	.	.	3,748	45
							<hr/>	
							\$7,998	
							45	

To meet the above expense the Committee acknowledge the following subscriptions, viz.:—

John B. Jones, Boston,	.	\$500	00	John Tappan, Boston, .	.	\$100	00
Ward Jackson, Boston,	.	500	00	Thomas Kendall, Boston, .	.	100	00
Heman Lincoln, Boston,	.	500	00	Elijah Mears, Boston, .	.	25	00
Nath'l R. Cobb, Boston,	.	1,070	15	Jeremiah Fitch, Boston, .	.	20	00
Ann M. Lane, Boston, .	.	100	00	David R. Griggs, Boston, .	.	50	00
Jon'a Carlton, Boston, .	.	300	00	E. & A. Winchester, Boston,	.	50	00
Ichabod Macomber, Boston,	.	300	00	Ezra Chamberlain, Boston, .	.	20	00
Ensign Lincoln, Boston, .	.	250	00	J. A. Lamson, Boston, .	.	5	00
John Sullivan, Boston, .	.	200	00	John H. Smith, Boston, .	.	20	00

Samuel Beals, Boston, . . .	\$50 00	Levi Farwell, Cambridge, .	\$1,070 15
A Friend, Boston, . . .	1 00	Edward Bacon, Cambridge, .	10 00
Estate of Lydia Sparhawk,		Jona. Bacheller, Lynn, .	1,070 15
Boston,	1,000 00	Elijah Corey, Brookline, .	400 00
Jona. Bixby, Newton, . . .	50 00	Eleanor Dana, Brighton, .	100 00
Reuben Stone, Newton, . .	50 00	Old Norfolk and Middlesex	
Josiah Bacon, Newton, . .	10 00	Missionary Society, . . .	20 00
M. Davis, Newton, . . .	6 00		
Miss Bunding, Newton, . .	1 00		
William Jackson, Newton, .	50 00		\$7,998 45

The Committee further report that good and sufficient deeds of the premises above alluded to accompany this report, all of which is respectfully submitted.

LEVI FARWELL,
JONA. BACHELLER,
NATH'L RIPLEY COBB,
HEMAN LINCOLN,
ENSIGN LINCOLN,

Committee.

NEWTON, September 14, 1826.

SUBSCRIBERS TO THE \$100,000 FUND.

Arnold, Francis R., . . .	\$1,000 00	Banvard, Joseph, . . .	\$400 00
Allen, Stephen G., . . .	500 00	Burlingham, A. H., . . .	375 00
Anderson, T. D., . . .	375 00	Boynton, N., . . .	300 00
Andrews, Wm.,	100 00	Babcock, George, . . .	300 00
Adlam, S.,	100 00	Brown, Newell,	150 00
Allen, H.,	100 00	Brooks, Kendall, . . .	150 00
Alden, John,	50 00	Baldwin, J.,	150 00
Ammidown, H.,	30 00	Burr, E.,	200 00
Alden, A.,	25 00	Brooks, Benj. F., . . .	150 00
Adams, A.,	10 00	Brown, F. G.,	100 00
Allen, L. B.,	15 00	Bemis, Edward,	100 00
Aldrich, Jonathan, . . .	50 00	Bradley, B.,	100 00
Adams, N.,	50 00	Budlon, Jas. E.,	75 00
Bacheller, Jonathan, . .	6,500 00	Bartlett, James,	50 00
Blake, Wm.,	1,000 00	Baldwin, James,	50 00
Blackington, Sanford, .	1,000 00	Bacon, Agnes,	50 00
Bacon, J.,	1,000 00	Brooks, Geo.,	50 00
Baldwin, Margaret D., .	500 00	Brooks, Kendall, Jr., .	50 00
Bellows, A. J.,	500 00	Bowdlear, W. A.,	25 00
Bosworth, Geo. W., . . .	375 00	Benton, Caroline A., . .	25 00

Byrne, M.,	\$30 00	Cushing, S. T.,	\$30 00
Blanchard, Geo. S.,	25 00	Corey, Henry,	30 00
Barrett, Charles,	30 00	Coolidge, John, Jr.,	25 00
Bronson, B. F.,	20 00	Comey, J.,	25 00
Beecher, Mrs. Wm.,	10 00	Caldwell, S. L.,	25 00
Ballard, G.,	15 00	Cole, R. H.,	15 00
Barker, A. J.,	10 00	Cheney, M.,	15 00
Belcher, Samuel,	2 00	Carpenter, N.,	10 00
Brown, James,	50 00	Davis, Isaac,	2,000 00
Cummings, Geo.,	5,000 00	Dodge, Solomon H.,	2,000 00
Church, 1st Bap., Beverly,	119 00	Downs, H. S.,	1,500 00
Church, W. Dedham, Bap.,	40 26	Dane, Nancy,	500 00
Church, 1st Bap., Salem,	101 12	Dana, Samuel,	1,000 00
Converse, J. W.,	3,000 00	Duncan, J. H.,	400 00
Colby, Gardner,	3,000 00	Demerest, S. C.,	100 00
Corey, Elijah,	5,000 00	Dyer, E. C.,	100 00
Chase, H. S.,	1,000 00	Dexter, Geo. S.,	100 00
Cummings, John,	1,000 00	Dodge, E.,	100 00
Cummings, Daniel,	800 00	Dennison, F.,	25 00
Carleton, Geo. J.,	500 00	Driscoll, James,	25 00
Chamberlin, Edward,	500 00	D. F. of F.,	25 00
Chilson, Gardner,	500 00	Davis, Mial,	15 00
Colby, Lewis,	375 00	Davis, S. S.,	15 00
Caswell, Alexis,	400 00	Dalton, A.,	15 00
Caldicott, T. F.,	400 00	Emerson, E. C.,	1,000 00
Converse, Benjamin B.,	100 00	Edmands, J. Wiley,	500 00
Chamberlin & Foster,	200 00	Eaton, James,	100 00
Cummings, Elizabeth,	250 00	Elwell, J.,	100 00
Coolidge, Josiah,	200 00	Edwards, B. A.,	50 00
Coggshall, J.,	150 00	Eaton, J. S.,	75 00
Coolidge, D. S.,	200 00	Frost, Jonathan,	300 00
Chipman, Geo. W.,	100 00	Frost, Eliza A.,	300 00
Cutting, S. S.,	100 00	Foss, S.,	100 00
Child, Wm. C.,	100 00	Forbes, Gustavus,	100 00
Chapman, Rhodes B.,	100 00	Field, A.,	100 00
Carpenter, Cyrus,	100 00	Field, S.,	50 00
Chase, Geo. J.,	100 00	Farnum, J., Jr.,	50 00
Capen, E.,	100 00	Fyfe, R. A.,	48 00
Coggshall, Elizabeth,	100 00	Frost, Mary W.,	25 00
Cochran, G. W.,	125 00	Fuller, N.,	30 00
Couch, E. P.,	25 00	Foster, J. W.,	30 00
Clark, David,	100 00	Frost, V.,	10 00
Converse, J. W.,	50 00	Felch, A.,	15 00
Crane, O.,	50 00	Friend—widow's mite,	1 00
Coolidge, John,	100 00	Geo. & H. E. Farwell,	10 00
Chandler, Albert F.,	50 00	Felt, John G.,	100 00
Child, S. P.,	60 00	Female Benev. Soc., Three	
Crosby, J. S.,	75 00	Rivers,	15 00

Fosdick, Carter & Co., . . .	\$7 50	Hubbard, Mrs., . . .	\$25 00
Fairbanks, Geo. G., . . .	25 00	Hill, C., . . .	30 00
Griggs, Thomas, . . .	2,000 00	Hodges, J., . . .	10 00
Green, C. E., . . .	1,000 00	Hadley, Moses, . . .	10 00
Glover, H. R., . . .	500 00	Harkness, A., . . .	10 00
Gilmore, J. A., . . .	500 00	Hanson, J. F., . . .	10 00
Granger, James N., . . .	400 00	Howe, C., . . .	10 00
Goodnow, Joseph, . . .	300 00	Howe, Jared S., . . .	15 00
Greenleaf, Thomas, . . .	300 00	Hunt, Betsy, . . .	5 00
Girdwood, J., . . .	200 00	Howland, N., . . .	10 00
Gould, F., . . .	100 00	Ives, Hope, . . .	500 00
Gould & Lincoln, . . .	600 00	Ingalls, C., . . .	60 00
Gammell, Wm., . . .	100 00	Jones, J. B., . . .	500 00
Gould, Thomas, . . .	100 00	Jacobs, A. A., & Co., . . .	500 00
Gammell, A. M., . . .	100 00	Johnson, Geo. S., . . .	500 00
Gunderson, J. G., . . .	100 00	Jackson, Henry, . . .	500 00
Green, Wm., . . .	100 00	Jacobs, Hiram, . . .	500 00
Grulb, Wm., . . .	50 00	Johnson, Earl W., . . .	100 00
Gilkey, Royal, . . .	50 00	Jackson, Susan M., . . .	50 00
Greenough, B., . . .	50 00	Joyce, Geo. F., . . .	50 00
Graves, J. M., . . .	25 00	Jones, Lewis, . . .	50 00
Granger, A. H., . . .	15 00	Kingsbury, J., . . .	500 00
Green, H. M., . . .	3 00	Knowles, Willard, . . .	300 00
Gould, A. H., . . .	5 00	Kelly, Hall J., . . .	100 00
Hill, Francis, . . .	500 00	Kemp, N. P., . . .	50 00
Howe, William, . . .	375 00	Kelly, M. J., . . .	15 00
Holman, John, . . .	300 00	Knox, George, . . .	15 00
Hill, J. P., . . .	300 00	Kendall, Chas. S., . . .	500 00
Hovey, Wm. B., . . .	300 00	Kingsbury, L., . . .	5 00
Hovey, Alvah, . . .	300 00	Lady and others, for libr'y, . . .	1,750 00
Hail, Geo., . . .	200 00	Low, Ariel, . . .	750 00
Hayes, Joshua, . . .	250 00	Lawton, Geo., . . .	600 00
Hill, Amos, Jr., . . .	300 00	Ladies' Mite Society, . . .	100 00
Hopkins, Franklin, . . .	100 00	Lewis, John G., . . .	500 00
Holmes, J. A. & J., . . .	100 00	Lane, Charles, . . .	800 00
Hall, Enoch, . . .	100 00	Little, Geo. W., & Co., . . .	300 00
Hill, Phoebe S., . . .	100 00	Locke, Asa, Jr., . . .	250 00
Hyde, T. R., . . .	100 00	Lincoln, H. E., . . .	200 00
Hill, William, . . .	100 00	Lincoln, John L., . . .	100 00
Hutchinson, Jacob H., . . .	100 00	Lincoln, Heman, . . .	100 00
Husten, H., . . .	100 00	Locke, Asa, . . .	100 00
Horton, D. W., . . .	100 00	Locke, Josiah, . . .	100 00
Hart, H. B. & H. M., . . .	100 00	Locke, Elbridge, . . .	100 00
Hammond, Thomas, . . .	100 00	Lincoln, Rev. Heman, . . .	100 00
Harvey, A., . . .	100 00	Lewis, Simeon H., . . .	50 00
Hunter, Wm., . . .	50 00	Locke, Hannah C., . . .	58 00
Hutchinson, Thos. O., . . .	50 00	Lamson, Wm., . . .	50 00
Hill, Samuel, . . .	30 00	Lothrop, Manly, . . .	25 00

Locke, John A., . . .	\$25 00	Pingree, S. P., . . .	\$100 00
Leonard, L. H., . . .	1 00	Parker, Jonathan, . . .	100 00
Leonard, N., . . .	5 00	Parkhurst, J. W., . . .	50 00
Lovering, Mason, . . .	3 00	Pryor, John, . . .	50 00
Merrill, J. W., . . .	300 00	Pratt, D. D., . . .	50 00
Mumford, Louisa D., . .	100 00	Pendleton, E. B., . . .	25 00
Martin, Sylvanus G., . .	100 00	Pendleton, J. M., . . .	25 00
Manning, C., . . .	100 00	Pope, Wm. G., and wife, .	25 00
Mills, R. C., . . .	100 00	Phillips, D. W., . . .	30 00
Miller, Ann Eliza, . . .	50 00	Parker, J. W., for friend, .	5 00
Magoon, E. L., . . .	50 00	Quarles, S., . . .	200 00
Mason, Geo., . . .	75 00	Quincy, J., . . .	100 00
Munroe, James, . . .	50 00	Richardson, Thomas, . .	1,100 00
McIntire, Charles, . . .	50 00	Ripley, H. J., . . .	500 00
Merriam, F., . . .	25 00	Reynolds, Susan D., . .	500 00
March, Geo. N., . . .	10 00	Rockwood, J. M., . . .	30 00
March, Delano, . . .	20 00	Rogers, E. B., . . .	300 00
Massey, J. T., . . .	20 00	Rogers, H. A., . . .	300 00
Moorhouse, Joseph, . . .	2 00	Richardson, Wm. S., . .	150 00
Mixter, D., . . .	3 00	Rugg, Geo. W., . . .	100 00
Newell, A. H., . . .	500 00	Richardson, J. M., . . .	100 00
Neale, R. H., . . .	375 00	Redding, C. W., . . .	100 00
Newell & Daniels, . . .	200 00	Read, Jas. W., . . .	75 00
Nickerson, Thomas, . . .	250 00	Ripley, S., . . .	30 00
Nixon, Warren, . . .	100 00	Russell, Levi F., . . .	25 00
Newton, William, . . .	100 00	Shepard, Michael, . . .	6,000 00
Noyes, Samuel, . . .	50 00	Sanderson, Daniel, . . .	2,000 00
Nutting, P., . . .	50 00	Sanford, James A., . . .	1,000 00
Nelson, Eben A., . . .	10 00	Spence, John, . . .	500 00
Noyes, G. S., . . .	10 00	Slater, Sarah J., . . .	500 00
Nichols, Chas. H., . . .	50 00	Stetson, Lucy Ann, . . .	500 00
Olmstead, J. W., . . .	50 00	Swain, S. B., . . .	375 00
Owen, Wm. B., . . .	100 00	Samson, G. W., . . .	375 00
Peabody, Alfred, . . .	1,500 00	Stow, Baron, . . .	400 00
Pond, Moses, . . .	1,000 00	Stockbridge, J. C., . . .	375 00
Patch, Abijah, . . .	100 00	Spence, G. S. G., . . .	375 00
Pond, Moses W., . . .	20 00	Stackpole, R. M., . . .	300 00
Perkins, S. S., . . .	1,000 00	Seccomb, E. R., . . .	300 00
Pattison, R. E., . . .	500 00	Stillman, O. M., . . .	300 00
Plummer, J. L., . . .	500 00	Seccomb, E., . . .	250 00
Parker, John A., . . .	500 00	Stowe, Phineas, . . .	200 00
Parker, Mrs. Mary B., . .	500 00	Smith, Thos. P., . . .	300 00
Phillips, Sampson & Co., .	500 00	Safford, Henry, . . .	150 00
Parker, J. W., . . .	400 00	Simmons, Wm. B. D., . .	200 00
Porter, Benjamin, . . .	400 00	Swan, T., . . .	100 00
Pratt, John C., . . .	300 00	Shailer, Wm. H., . . .	100 00
Pike, Jonathan, . . .	100 00	Sears, E. G., . . .	100 00
Palmer, Wm. H., . . .	100 00	Smith, E. A. & H. W., .	100 00

Sharp, Daniel, . . .	\$50 00	Warren, J. G., . . .	\$375 00
Smith, S. F., . . .	50 00	Warren, M. C., . . .	300 00
Smith, S. T., . . .	50 00	White, Daniel W., . . .	300 00
Sears, Barnas, . . .	50 00	Wetherell, H. H., . . .	300 00
Stearns, O. S., . . .	50 00	Washburn, H. S., . . .	300 00
Seavey, Eben, . . .	50 00	Wiswall, Samuel, . . .	150 00
Smith, Lucius E., . . .	30 00	Wyman, Abner P., . . .	180 00
Stickney, Samuel, . . .	30 00	Wyman, John P., . . .	150 00
Stone, Josiah, . . .	25 00	Wallis, Margaret, . . .	100 00
Stow, B., for friend, . . .	25 00	Whiting, Martha, . . .	100 00
Scott, J. R., . . .	25 00	Wheeler, Jesse, . . .	100 00
Sargent, S. G., . . .	25 00	Whiting, Rufus W., . . .	100 00
Scott, Chas., . . .	10 00	Willard, F. A., . . .	100 00
Shailer, D. T., . . .	375 00	Whitney, Salmon, . . .	100 00
Smith, Elbridge, . . .	100 00	Wilson, F., . . .	100 00
Sherman, Wm. M., . . .	5 00	Wiggin, P. L., . . .	100 00
Sanford, M., . . .	25 00	Williams, Rev. Mr., . . .	100 00
Tyler, D. S., . . .	1,000 00	Wilson, Leonard, . . .	50 00
Tiffany, Lyman, . . .	1,000 00	Waterhouse, J. W., . . .	50 00
Turner, H. E., . . .	500 00	Watriss, Wm., . . .	50 00
Thurber, Chas., . . .	650 00	White, L., . . .	36 00
Tufts, Otis, . . .	300 00	Witherbee, J. M., . . .	25 00
Ticknor, Wm. D., . . .	25 00	White, Eben, . . .	10 00
Teel, George S., . . .	150 00	Whiting, Christopher, . . .	20 00
Tirrell, J., . . .	100 00	Wilcox, Wm. R., . . .	15 00
Tripp, Susan, . . .	100 00	Whitman, James, . . .	10 00
Tainter, Daniel A., . . .	50 00	Woodard, C., . . .	15 00
Taylor, J. E., . . .	50 00	Wyman, Mary Ann, . . .	1 00
Tuck, S., . . .	50 00	Williams, N. M., . . .	25 00
True, Samuel, . . .	50 00	Winn, D. D., . . .	50 00
Torrey, M., . . .	30 00	Welch, S., . . .	25 00
Upton, James, . . .	1,000 00	Wakefield, E. W., . . .	25 00
Upham, Henry, . . .	50 00	Wyman, Mary, . . .	25 00
Vinal, Albert, . . .	500 00	Wheelock, D., . . .	50 00
Ward, Andrew, . . .	1,000 00	Complimentary R. R. tick-	
Wilson, E. C., . . .	500 00	ets to agents, in value, .	600 00
Williams, J. M. S., . . .	600 00		
Woods, Alva, . . .	500 00		
Ward, J., . . .	500 00	Total, . . .	\$117,228 38

SUBSCRIBERS TO THE LIBRARY BUILDING FUND.

Blake, F. D., . . .	\$25 00	Bray, Mellen, . . .	\$25 00
Blanchard, S. S., . . .	25 00	Briggs, W. D., . . .	25 00
Bowdlear, W. A., . . .	50 00	Brooks, Sam'l, . . .	5 00
Borden, Jefferson, . . .	300 00	Brown, S. N., . . .	100 00
Bolles, M., . . .	200 00	Butters, C. S., . . .	100 00
Boynton, N., . . .	1,100 00	Brooks, B. F., . . .	25 00

FUND SUBSCRIPTIONS.

65

Carpenter, Cyrus, . . .	\$50 00	Holman, John, . . .	\$75 00
Chase, H. S., . . .	1,025 00	Heath, Wm., . . .	25 00
Chipman, Geo. W., . . .	100 00	Jacobs, H., . . .	50 00
Colby, Gardner, . . .	11,000 00	Kendall, Chas. S., . . .	550 00
Colby, Gardner R., . . .	1,000 00	Lincoln, Joshua, . . .	100 00
Clark, Caroline S., . . .	500 00	Lamson, A. D., . . .	50 00
Converse, J. H., . . .	50 00	Lawton, Geo., . . .	1,500 00
Converse, J. W., . . .	400 00	Mann, N. P., . . .	100 00
Cummings, Geo., . . .	1,000 00	Merrill, J. Warren, . . .	6,000 00
Dexter, Chas. W., . . .	500 00	Nickerson, Thomas, . . .	1,250 00
Dexter, Geo. S., . . .	5,500 00	Pratt, John C., . . .	100 00
Daniels, Chas. E., . . .	50 00	Parker, T. W., . . .	50 00
Daniels, J. E., . . .	100 00	Pevear Bros., . . .	1,000 00
Davis, R. S., . . .	40 00	Read, F. O., . . .	25 00
Eaton, W. H., . . .	50 00	Richardson, Thos., . . .	100 00
Edmond, Jas., . . .	50 00	Richardson, W. T., . . .	100 00
Edmands, Geo. D., . . .	100 00	Stimson, A. G., . . .	100 00
Fitz, E. C., . . .	400 00	Story, Joseph, . . .	75 00
Fuller, Robt. O., . . .	250 00	Upton, James, . . .	700 00
Fosdick, Wm., . . .	50 00	Wilson, E. C., . . .	500 00
Forbes, Gustavus, . . .	50 00	Warren, M. C., . . .	50 00
Gross, John A. D., . . .	200 00	Wentworth, —, . . .	25 00
Goodwin, Geo. C., . . .	400 00	Warren, J. G., . . .	500 00
Glover H. R., . . .	200 00	Williams, J. M. S., . . .	1,000 00
Hill, S. P., . . .	50 00		
Haynes, A., . . .	25 00		
			<hr/> \$39,145 00

SUBSCRIBERS TO THE \$200,000 ENDOWMENT FUND.

Aldrich, Albert M., . . .	\$1,000 00	Butterfield, Stephen, . . .	\$30 00
Ames, R. W., . . .	500 00	Byam, C. F., . . .	10 00
Abbott, Mrs. Ruth, . . .	50 00	Byam, E. G., . . .	200 00
Brown, C. H., . . .	50 00	Borden, Jefferson, . . .	200 00
Butler, Chas. S., . . .	1,000 00	Buttrick, John, . . .	300 00
Brooks, B. F., . . .	350 00	Blanchard, S. S., . . .	100 00
Bowdlear, S. G., . . .	100 00	Beard, Wm. A., . . .	100 00
Boyden, Addison, . . .	500 00	Beals, William, . . .	25 00
Bowdlear, Wm. A., . . .	300 00	Burt, Augustine, . . .	25 00
Brown, S. N., Jr., . . .	360 00	Bardwell, J. B., . . .	100 00
Badger, Erastus B., . . .	200 00	Barker, A. J., . . .	100 00
Benton, A. W., . . .	1,000 00	Bemis, Edward, . . .	50 00
Brooks, Geo., . . .	600 00	Blodgett, Wm. A., . . .	100 00
Bogman, Geo. E., . . .	200 00	Brooks, Rufus F., . . .	72 00
Barnes, Lawrence, . . .	10,000 00	Brown, Newell, . . .	60 00
Bap. Ch., Old Cambridge, . . .	258 30	Brooks, Mrs. Mary A., . . .	8 00
“ “ Cambridgeport, . . .	262 00	Butler, H. V., . . .	5 00
Blanchard, Wm., . . .	50 00	Bowdlear, W. A., for friend, . . .	1 00
Blake Ezekiel, . . .	1,000 00	Bolles, Matthew, . . .	1,000 00

Colby, Lewis,	\$5,000 00	Evans, T. C.,	\$1,200 00
Chase, H. S.,	5,000 00	Edmond, Miss Helen, . .	50 00
Cole, B. E.,	300 00	Edmond, Miss Emma, . .	50 00
Cunningham, Lucy S., .	500 00	Eaton, W. H.,	500 00
Converse, B. B., . . .	100 00	Earle, E. B.,	60 00
Carr, John,	100 00	Earle, J. H.,	60 00
Capen, Edw. W., . . .	300 00	Friend, by J. W. M., . .	300 00
Carpenter, Cyrus, . .	1,000 00	Ford, D. S.,	200 00
Chase, H. Lincoln, . .	1,200 00	French, Miss Ellen, . .	100 00
Coolidge D. S., . . .	100 00	Fuller, Levi K.,	120 00
Corey, Mrs. Elijah, . .	50 00	Fuller, Robert O., . . .	5,500 00
Carnes, Geo. W., . . .	25 00	Friend, per J. W. Converse,	1,000 00
Colby, Jos. L.,	100 00	Fitz, E. C.,	1,000 00
Colby, Chas. L., . . .	300 00	Forbes, Gustavus, . . .	500 00
Capen, Ezekiel,	100 00	Friend, per D. F. Lam-	
Coolidge, Mrs. Mary S.,	25 00	son,	500 00
Coolidge, Josiah, . . .	1,000 00	Francis, Jas.,	100 00
Clapp, G. W.,	300 00	Friend of J. C. Hartshorn,	100 00
Cook, Josiah W., . . .	100 00	Gould, Thomas,	50 00
Colby, Gardner,	18,000 00	Gordon, A. J.,	100 00
Clarke, Wm. N.,	300 00	Griggs, Thomas,	1,550 00
Colburn, E.,	100 00	Goodnow, Joseph, . . .	2,000 00
Chester, Dwight, . . .	100 00	Glover, Henry R., . . .	1,200 00
Crosby, David,	15 00	Gross, John A. D., . . .	1,000 00
Cross, H. Jane,	6 00	Gould, Ezra P.,	200 00
Chase, Walter,	25 00	Gardner, G. W.,	30 00
Cummings, Geo., . . .	5,000 00	Greenleaf, O. H.,	5,000 00
Chase, J. G.,	150 00	Green, Augustus A., . .	200 00
Cook, Mary R.,	500 00	Green, Mrs. A. A., . . .	100 00
Coolidge, John,	300 00	Gilkey, Royal,	500 00
Conant, F. F.,	100 00	Goodwin, Mrs. H. B., .	1,200 00
Clark, W. N., for boy, .	1 00	Hibbard, S. P.,	150 00
Dunklee, B. W.,	70 00	Hart, Nath. O.,	1,000 00
Davis, Sam'l C.,	10,000 00	Hawes, Richard A., . . .	200 00
Dexter, Chas. W., . . .	1,000 00	Holman, John,	800 00
Davis, Robert S., . . .	25 00	Holmes, Joseph A., . . .	500 00
Dorr, Cornelius,	100 00	Holmes, Frank M., . . .	120 00
Daniels, Chas. E., . . .	50 00	Hayward, D. H.,	300 00
Duncan, Mary W., . . .	1,000 00	Hill, S. P.,	500 00
Dexter, Geo. S.,	6,000 00	Howard, Gen. O. O., . .	250 00
Dexter, Mrs. Geo. B., .	100 00	Hovey, Alvah,	300 00
Daggett, C. K.,	12 00	Hough, Geo. T.,	50 00
Daniels, S. V. R., . . .	100 00	Hatch, Geo. C.,	50 00
Dizer, M. C.,	100 00	Hewins, L. G.,	50 00
Davis, Isaac,	3,000 00	Homer, Geo.,	30 00
Eaton, Nathaniel L., . .	100 00	Hartwell, J. B.,	1,200 00
Edmond, James,	1,500 00	Hartshorn, J. C., . . .	1,200 00
Edmands, George D., . .	5,000 00	Holbrook, C. F.,	25 00

Hawes, Saml. C., . . .	\$500 00	Potter, Mrs. Elizabeth D.,	\$300 00
Jacobs, Hiram, . . .	200 00	Pope, Mrs. Wm. G. E.,	150 00
Johnson, Geo. L., . . .	3,000 00	Peabody, Alfred, . . .	2,000 00
Jackson, C. E., . . .	200 00	Penniman, Dea., . . .	100 00
Jackson, Mrs. Antipas, . . .	5 00	Priest, D. H., . . .	60 00
Kendall, Chas. S., . . .	2,000 00	Reed, F. O., . . .	500 00
King, H. M., . . .	300 00	Reed, Jos. W., . . .	30 00
Kirby, Chas. K., . . .	1,000 00	Richmond, Geo. B., . . .	50 00
Kingsley, Chester W., . . .	600 00	Randall, David, . . .	500 00
Kelso, Jona. G., . . .	60 00	Richardson, Jas. M., . . .	100 00
Keese, Levi, . . .	300 00	Story, Joseph, . . .	100 00
Knowles, Thomas, . . .	20 00	Stevens, Jos. C., . . .	750 00
Kimball, Wales, . . .	30 00	Spooner, Hon. W. B., . . .	500 00
Lincoln Joshua, . . .	300 00	Spooner, Mrs. L. H., . . .	500 00
Little, G. W., . . .	200 00	Shed, J. G., . . .	200 00
Lamson, Wm., . . .	250 00	Stackpole, R. M., . . .	150 00
Lincoln, H. B., . . .	60 00	Smith, Franklin W., . . .	120 00
Lawton, George, . . .	5,000 00	Sawyer, Joseph, . . .	1,000 00
Lincoln, Heman, . . .	300 00	Stimson, A. G., . . .	300 00
Learnard Geo. E., . . .	120 00	Seaverns, Thos., . . .	120 00
Mann, N. P., Jr., . . .	1,500 00	Swaim, Mrs. A. D., . . .	1,000 00
Mann, N. P., . . .	500 00	Sands, Albert J., . . .	30 00
Merrill, J. Warren . . .	18,000 00	Shawmut Ave. Bap. Ch., . . .	3,000 00
Merrill, T. Watson, per J. W. M., . . .	12 70	Seaverns, Geo. W., . . .	100 00
Merrill, H. B., per J. W. M., . . .	30 00	Snow, S. B., . . .	50 00
Mitchell, S. P., . . .	250 00	Sanger, Warren, . . .	160 00
Merrick, Timothy, . . .	1,000 00	Sawin, S. D., . . .	150 00
Manning, J. B., . . .	200 00	Sargent, Prentice, . . .	100 00
Munroe, James, . . .	100 00	Seymour, Friend, . . .	75 00
March, Delano, . . .	250 00	Sturtevant, B. F., . . .	2,200 00
March, Geo. N., . . .	250 00	Sanborn, John H., . . .	500 00
Newton, John F., . . .	150 00	Stearns, O. S., . . .	300 00
Nickerson, Thomas, . . .	6,000 00	Sanborn, Geo. O., . . .	120 00
Noyes, Samuel, . . .	300 00	Stearns, Dan'l, . . .	150 00
Noyes, Mrs. Mary, . . .	100 00	Slater, H. N., . . .	1,000 00
Olmstead, J. W., . . .	1,200 00	Stevens, Mrs. E. C., . . .	200 00
Parker, J. G., . . .	25 00	Small, Mrs., . . .	5 00
Perkins, S. S., . . .	500 00	Safford, Mrs. H., . . .	100 00
Putnam, John, . . .	100 00	Taylor Simeon, . . .	100 00
Pond, Moses W., . . .	600 00	Taylor, Mrs. N. M., . . .	100 00
Perkins, Jos. J., . . .	200 00	Tingley, T. C., . . .	10 00
Paine, J. S., . . .	500 00	Tappan, Lewis, N., . . .	100 00
Parsons, Solomon, . . .	100 00	Toles, R. G., . . .	100 00
Pratt, John C., . . .	500 00	Tucker, Aaron E., . . .	50 00
Paine, Sarah A., . . .	1 00	Tiffany Lyman, . . .	1,000 00
Pevear, G. K. & H. A., . . .	6,000 00	Thing, Sam'l B., . . .	600 00
Parkhurst, J. W., . . .	300 00	Teele, J. W., . . .	100 00
		Teele, Samuel, . . .	10 00

Tucker, Thos. W., . . .	\$120 00	Weld, Nathaniel, . . .	\$100 00
Thomas, Mrs. Sylvanus, . .	50 00	Weld, John, . . .	100 00
Tinkham, H. N., . . .	500 00	Witherbee, J. B., . . .	75 00
Tainter, D. A., . . .	25 00	Weld, Eben, . . .	5 00
Upton, James, . . .	3,000 00	Warren, A. T., . . .	120 00
Viall, Chas. A., . . .	100 00	White, Jos. M., . . .	100 00
Vinal, Albert, . . .	1,000 00	Winn, Dan'l D., . . .	100 00
Wilbur, Asa, . . .	100 00	Wilson, Mrs. Clarissa, .	1,000 00
Wood, Mrs. M. W., . . .	500 00	Woods, Alva, . . .	3,000 00
Woodworth, A. S., . . .	500 00	Whipple, Mrs. Arnold, .	50 00
Wheeler, G. W., . . .	25 00	Wilcox, Chas. F., . . .	40 00
Warren, M. E., . . .	300 00	White, B. L., . . .	50 00
Waters, Mrs. Annie E., . .	2,000 00	White, L. L., . . .	5 00
Whittier, A. S., . . .	5 00	Walker, Jos. H., . . .	6,000 00
Webber, Mrs. S. T. Gridley,	125 00	Wellington, Catherine, .	300 00
Wade, Francis W., . . .	100 00		
Weld, Miss Susan, . . .	100 00		
			<hr/>
			\$211,404 00

[B.]

SCHOLARSHIPS.

The following resolutions were adopted by the Trustees of Newton Theological Institution, April 21, 1830 :—

"Resolved, That scholarships be established for the support of students, as soon as funds can be obtained for that purpose.

"Resolved, That such scholarships consist of not less than \$1,000 each, which shall be invested in some productive stock, and the interest only shall be applied to the support of students."

The "*Knowles Scholarship*" was founded January 1, 1830, by the "Boston Young Men's Baptist Education Society." Present amount, \$1,720.

The "*Read Scholarship*" was founded April 28, 1845, by JAMES H. READ, Providence, R. I. Present amount, \$2,285.

The "*Ripley Fund*," practically a half scholarship, was originated July 6, 1852, by the will of Mrs. ABIGAIL RIPLEY. Present amount, \$500.

The "*Isaac Davis Scholarship*" was founded January 20, 1866, by Hon. ISAAC DAVIS, Worcester, Mass., for the benefit of students who engage to preach, as a rule, without the use of a manuscript. Present amount, \$1,000.

The "*Susan Tripp Scholarship*" was founded by a bequest of Mrs. SUSAN TRIPP, New Bedford, Mass., received February 20, 1866. Present amount, \$1,000.

The "*Mrs. Waters' Scholarships*" were founded by Mrs. ANNIE E. WATERS, Brooklyn, N. Y. (included in the Additional Endowment Fund of \$200,000), paid 1871 and 1872. Amount, \$2,000.

The "*Swaim Scholarship*" was founded by Mrs. AURORA D. SWAIM, Cambridgeport, Mass., in memory of her late husband, Rev. SAMUEL D. SWAIM, D. D., paid in 1871, '72, '73. Amount, \$1,000 (taken from the Additional Endowment Fund).

The "*Betsey Hamlin Scholarship*" was founded, 1873, by Mrs. CAROLINE H. ROSSITER, Great Barrington, Mass., in memory of her mother, Mrs. BETSEY HAMLIN. Amount, \$1,000.

The "*Potter Scholarship*" was founded by Mrs. ELIZABETH D. POTTER, New Bedford, Mass., in memory of her late daughter, DEBORAH N. POTTER, paid 1871, '72, '73. Amount, \$300 (taken from the Additional Endowment Fund).

This last is of course only part of a scholarship, though used for the benefit of students like a full scholarship. It should perhaps be called the "Potter Fund."

Since the preceding address was delivered another scholarship has been pledged by a friend.

Besides the scholarships just mentioned, the Institution has the following trust funds, viz. :—

The "*Fenelly Fund*," created by the will of Mrs. ELIZABETH F. GURNEY, October, 1856, being an estate at the corner of Salem and Prince streets, valued at \$3,000; one-half the income of which goes to the general purposes of the Institution, the other half goes to the Fatherless and Widows Society.

The "*Isaac Davis Library Fund*," established by the Hon. ISAAC DAVIS, of Worcester, Mass., June 3, 1868, "the annual income to be applied to the purchase of books relating to the history of Baptists." Amount, \$500.

The "*Alva Woods Elocution Fund*," established by the Rev. ALVA WOODS, D. D., of Providence, R. I., July, 1868, "the income to be appropriated toward paying for the services of a teacher of elocution for the students of the Institution." Amount, \$5,000.

The legal name of the seminary is NEWTON THEOLOGICAL INSTITUTION, and in gifts or bequests it should be so designated.

[C.]

A fortnight, more or less, before the time for completing this subscription expired, a meeting of the subscribers was held in Tremont Temple, Boston, at which Dr. EATON stated that he had secured pledges to the amount of about \$177,500, but could not obtain the required sum, \$200,000. Thereupon GARDNER COLBY and J. WARREN MERRILL were appointed a committee to raise the subscription to \$210,000. The time for doing this was short, and it is rumored that there was some pretty bold and fast driving through the streets of Boston for a few days, with two fine-looking gentlemen, in middle life, intent on business, in the carriage. At any rate, the task proposed was accomplished.

[D.]

NEWTON'S SEMI-CENTENNIAL.

BY REV. S. F. SMITH, D. D.

'Tis fifty years—and reverend men
Have gathered on this sacred hill
To tell—as young life thrills again—
Who sleep in death, who linger still.

'Tis fifty years—the arching skies,
The distant peaks, the leafy grove,—
O'er all, the summer beauty lies:
Peace breathes around, and peace above.

'Tis fifty years—the men, whose deeds
In reverent trust their children keep;
No praise their noble labor needs:
God took them all,—in Christ they sleep.

'Tis fifty years—the names we knew,
Clustered with thronging memories, wake,
Fragrant as blossoms pearled with dew,
Dear for their own, for Zion's sake.

'Tis fifty years—the aged form
Of GRAFTON rests beneath the sod;
Life's ocean crossed, and hushed life's storm,—
Safe in the Paradise of God.

'Tis fifty years—the men revered,
Who blessed the infant's natal hour,
Ripened, are gone, but still endeared:
We hail the fruit,—we miss the flower.

'Tis fifty years—the priests of God,
Who watched at sacred learning's shrine,—
Champions of living truth, they stood;
Translated, like the stars they shine.

'Tis fifty years—our loving eyes
Life's roll and death's memorials trace;
Resting in hope, what form here lies?
The patient, trusting, faithful CHASE.

Mature in grace, and full of days,
Crowned with fresh laurels, RIPLEY sleeps;
Love's golden fingers weave his praise,
Peace her fond watch around him keeps.

'Tis fifty years—what battles gained—
We trace, O hill of God, to thee!
What souls for heavenly glory trained!
What songs of joy and victory!

'Tis fifty years—new harvests wait,
Where earlier reapers toiled and fell;
And many a sickle waits, and craves
New and brave hands to wield it well.

As when on battle's gory field
The strong give way, the mighty fall,
New and brave hands their strength shall yield,
New and brave hearts shall heed the call.

'Tis fifty years—we rear to-day—
Not in the strength which nature boasts—
A new memorial-stone, and say,
Our helper is the Lord of hosts.

HISTORICAL ADDRESS

DELIVERED AT THE

FIFTIETH ANNIVERSARY

OF THE

NEWTON THEOLOGICAL INSTITUTION,

JUNE 8, 1875.

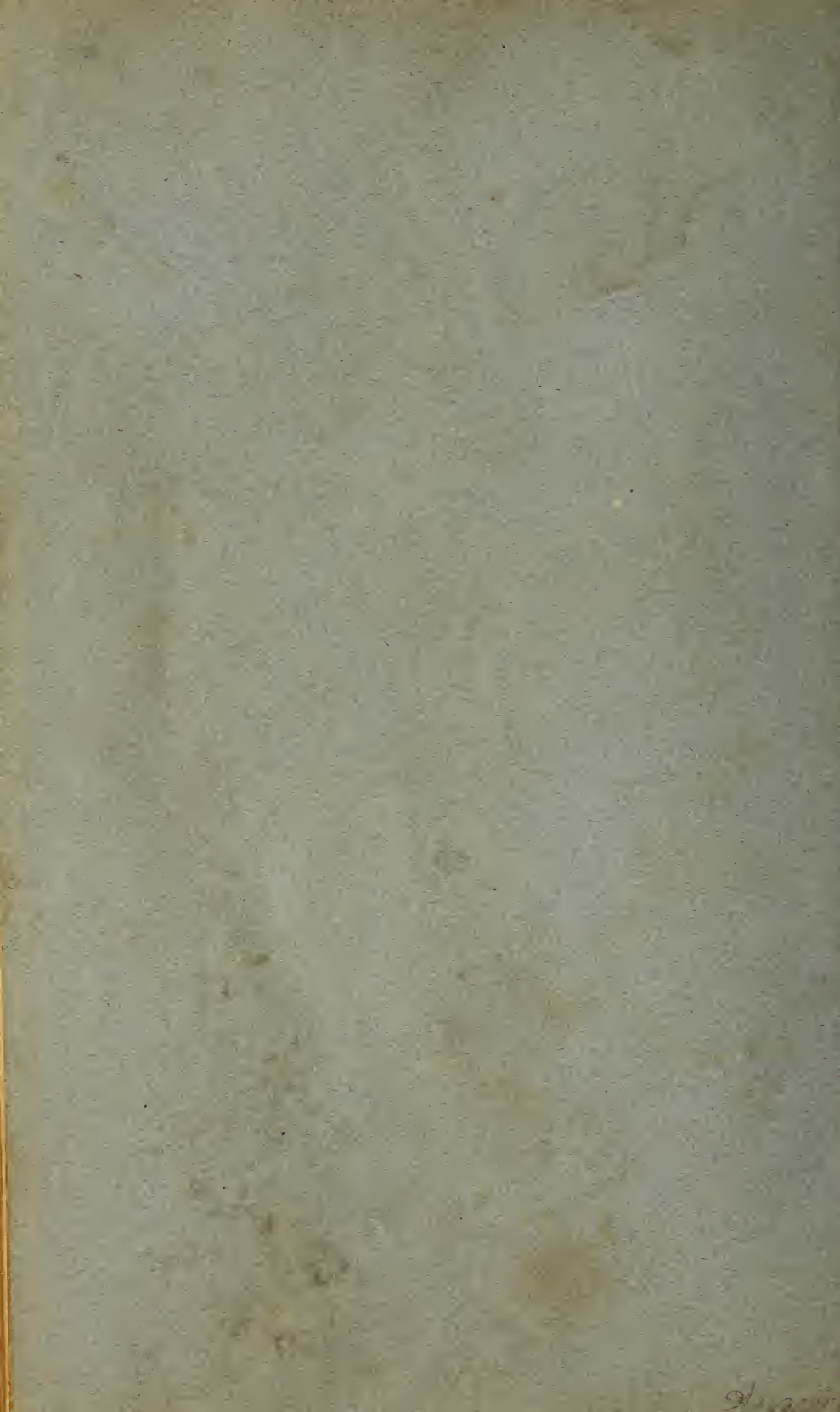
BY ALVAH HOVEY, D.D.,

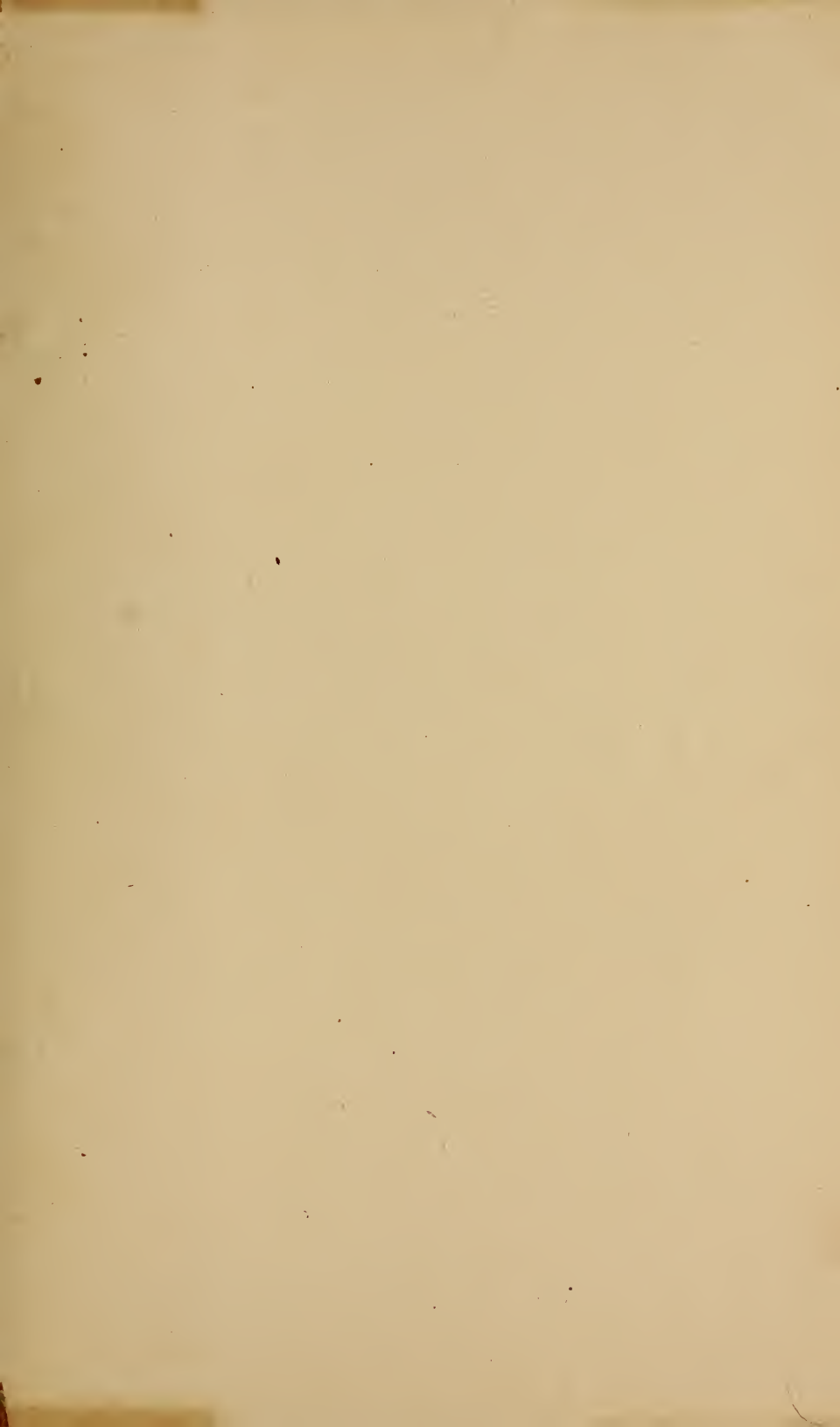
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